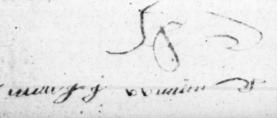
anuary bath. rest. Daves The mone ker. H Circumsilies th b oct. Cayut Stephane c oct taont John RÍ o oct.leyuct Innocentes rit C piphanes DiB a fannt felir a Tanuary ba Havnt Lucvan Dia rbi b fannt Tovce. b c laynt Daulefont het. D ar Ehe funnein Bons. riö TI 20 ŭ f oct. Evinha. Bilary TIN a .avnt felteprelte riig r dagnt Abanre Abbotte מש rvin rbi c faynt Anthony ton bñ D farnt Briten birgrne toit TO ELE f fapnt fabiane & Sit IIO TE a larnt agnes birgyne rri H faynt Myucent martys tu b farnt Emerencyane c laynt Eimothe rito D Connerfron ort, Baule íZ מיום e farm Dolycary byllop rrbf f farnt Julyane beftop מטז reva a favnt Agues the fecon De bi trein Hagnt Balery bythop Tric riig TIE in. teri

Lillo/ianus. Epi.libi vedicat or.feli.mar. 310.

Ffebruary hath. erbig Daves. The mone rifr. d faynct Bapait virgyne. zí. Durif cacron ot our habe faynt Blafe bythop TIE íő bin faynt Gylberte íit A layut Agathe birgyne b bí rbi c faynet Ingule byfhop bti D favnet Banlebothop bin TÍĐ e farnct Apollone viravne ir f faynet Scolaftica birgyne E g favnet Eufrafre birgine rt Webelunnein pel. rti b riti c favnet Malentyn martys zbíň riig D faynct faultyne a fourte nd di e favact Juliane virgyne . rvi f fannct Polycron bythop rb ron a faynct Symeon byffhop 11th rbiu faynt Sabine martyz rir b faynet Dylbzede birgyne rh TT farnct irir.marty18 rti D Cathedia fagnt Detri tro ír Locus bilerti rrio Savnet Bathy Apollie triin g Innencyon of S. Danl rbü rrh fannct Actor bythep DÍ rrbi faynct Buftayne rebu riit faynct Dimol de bythop rrbiti

Bri/Pur/blafy/ag/dot/febru/ap/ Ccolaftica/ valent. July contunge tunc petrum/ Matthi am inde.



elarche hath text. Payer The mone err. íŭ D favnet Danid bythop e faynet Chabde bythop rí f favnct Martone Í iit a laynet adziane rit H Din b farnet Mictor & Mictores bi t laynet Berpetne a felicite bii rbi bit Depolicyon laynet felix. e rl.martvis ir b f faynct Laape virayne 2 rit g farnct Duirpon a candide tí fannet Gregory Ä rü b laynet Theodore matrone rin t Whelmn in ariet, Cani. riid r D faynct Longinus marty rb e faynct Belari a tacoani rbt rbiti f' fannct Patryke bylbop ph roti g farnet ED warde hrnge rvid H laynet Joseph rb TIE iiŭ b favnct Luthberte abbate TT c faynct Benet abbate rri rti D rri e faynct Theodore prefte rrit f faynct agapitemarty rriid ír rrb a Hannm. of our laby A faynct Caftoz martyz rrvi rbü rrbg bi c saynet Dosothe virayne rrvill d Mictorone trix riid e farnet Dumine trt in f faynct I delme bythop rrri

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	b larnet Rycharde bythop	19
rir	t saynet Ambiole bythop	iii
big	d farnct Martinian a martia	
rvi	e Caynet Sirtns	10
p	f saynet Euphemye	pa
	.5	big
rig	A faynct Perpetuus brihop	tr
	0	E
	e faynct Buthlake	ri
*	D The funne in Taxes	rq
	e taynet Julina	Tit
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ph	g faynct Diwald archby thop	מז
	ex saynet Isydope	thi
20	b farnet dnicete	rbg
tig	e fagnet Glenther	rvin
	D	rir
EÜ	e laynet Mictor	rr
1	f faynet Symcon bythop	tri
	g faynet & other	rrh
it	A A. George mar.	rrig
	b laynet wollfryde bythop	rriit
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bi	d faynct Elete	rrvi
	e-laynet Inadale	rrba
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10	g faynet Beter of mylan	trit
	faynct Erhen walde	TIE
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*	g faynet Sernatius confes.
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rb	d TrankoffaynctBernarde to
itti .	e faynct Diolco; marty; fift faynct Dunkane bythop rie
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4	e faynct medarde a gildarde	bit
	f Eranf.offaynct Edmunde	1
3	g faynet pue	
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por	f Mydyll.	rriti.
Di	g Datini. laynet John bap.	rriit
	H Eranf. faynctelegy bythop	rrb
riit	b fapnet John & f. Paule	rrbi
iņ	e laynet Crefcens	rrbg
	d mygyll,	rrbit
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	f Comeme.of fayet paule	TIE
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fulinohath.rusi.baben The mone xxx. g oct.offaynct Tohn baptin. tit bit Milvtacion ofourla. b Eranf.of faynct Chom.ap. íŭ c Eranf.lavnet Bartyne tit rbf D Zoe virgen a martyz b b be e oct.of faynct peter & paule rid f bu g farnet Gymbalde bid Ä apnet Cyzill bythop it b Seuen brothers mar. E t t Wranf.oflaynet Benet rí D faynct Aaboza felix rti rbit rin bh ar Ethe fanne in leo riiti rb a Cranfof favnet fwithun. rb iiŭ rbi b favnet Benelme kynge rbö c faynet Arnulube byfbop ru rbig D Ruffyne & Julyne riz e favnet Margarete virgyn TE f farnet Biarede birgyne it rri a (Dary magdalene rrt rbi favnct Avolinaris bythop trit rriit bi Taygyil. c S. James apoltell rrv rííti h A. June mother. se. rrbi e The fenen flepers ÍÜ rron f laynet sanfon bythop rrbit ri rrir laymt Abbon & fennes rrr rir b farnct Germarne bythop rrri Jul. Milyt huldrich.oc.bil.chili.fra, bene margar.apeft.al. Irnulphus, par, Magap.chis Jacobias lim.abdon.

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rbiti	c faynct Littake a his felo. d Apgyll. e B. Lantence martys	bit te
20 3	f layact Chuttius marty? g faract ypolyte a bis felo.	ri rij
119	de famption of our lady.	riig rb
f fg	e ort.of Lautence	rbig tir
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riiğ	d Argyll. e Parteimemapoficit f layner Lewys hynge	pirs Pilra era
	g faynct Sencryne b faynct Tultayne	revi
bih	d Cocila of taynet Fohn d'agnet felix-bandacte	trik trik
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-	F & eptember hath. Rrs. Bays	
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b	g faynet Anthony martys	- 4
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	eard, of the holy croffe	riit
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ron	c farnet Januarius mar.	tit
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DI.	e (athew apollel	
riiğ	f laynet Maurice & his comp	rei
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bíğ	f (D trhaci arrhangell,	Etit
	8 315 tranet artibetidett)	TIE

Egidium lep.habet / Pat/ gorson. pretique. crur. me. Lambertique. Math. mauricius & ba.bucn, Mich.hier.

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rot	b faynct Germayn capua.	rrr
b	t faynet Duyntyn. Apgyl.	
Rem	igigs/francifeus/marcus/bi/ger/	
calir.	Galli/Lucas/ vel bn De/le / lene	crifnie
	imonis/quin.	pr
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Aonember hath, grr. Daves The mone rift. T'he felt of al favntes HI foules bare rit b f favnet wenefrebe biravn íŭ 1 g faynct &mantins íiĦ a fannet Leteprefte b b favnet Leonarde be rbiti c faynct wylfry de archebyf. bă biti bt D e farnet Theodese íĽ rb E g faynct Bartyne Bython íŭ rí a faynct Baterne martos rü ZĬ riti Tranfof faynet Erkent. ríió D Cheinnnein facitta rb it e faynct Comundearcheby. rbi f hewbythop ron g oet,of faynet Bartyne rou rbit A faynct Glizabeth bí tit b farnet Edmunde hringe tt riin Brefente of our Lady trí íŭ d Lecily virayu rrt e favnt Llemente zrin rí faynt Gryfogone mar. rrict S Batherene birgen rrb rír rrbi biğ faynct Agricole rrbü c faynct Rufe marty Didar rbi D Caynet Saturnine divgy. TTIE b e garnet andiewe Apolitie. rrr Dmnenouember leon/qua/theo/martin/baic thque. Pod ber Eliza/ce/cle/grif/Latherina/ lat an.

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B I December hath erri, dayes

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*	b faynt Barbara birg'n	iiq
	t faynet Sabbe 3bbate	D
rvig	D Concep or our Laop	bi
ph	e oct.oflagnt Indrewe	bh
	f Presissbylhop	dit
10	g faynct Cypfane 3bbotte	ir
tig	E Come Towns	*
-8	b faynt Damale	ri
ră .	d faynt Lucye vitgyne	ríň
	g takur muche gutthite	Riin
iz	f farnt Malery bythop	מז
	g I D lapfentia	rvi
rbii	A larnt Lasarus bythop	ron
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	C	FIF
riig	D fagnt Tulyane marty.	EE
in .	e 8. Thomas apout	tri
	f rrr.marty16	rrh
II.	g Aictorpe virgyne	rriq
-1-	Tregell.	rriid
rit	b Patinite of out Leibe	tr.a
rig	d S. Tohn Grangelyfte	rivi
zvi :	e Childermas dape	revit
b	f Cafe continue on to	ETIE
	g Ctanfoffaynt James	III
rig	A larnt Sylnefter	trri
	ber barba / Alcolana / a alma	
Banct	abinde Chomas/modo Rat.	Steph





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Brfhope mult be fantelelle the hulband of one wyfe, lober bif trete bouefily appareled, berbe rous apt to teache, not bronke no frahter/not genen to frithe Incre:butgentle/abhoaringfigh

trnge/abhoaryng couetcoumos/and one that ruleth hys owne house honestly , hauvny chyl-Den buder obedience, with all honeftre.

Elkulers.

Ye that are rulers of the earth/fe that you lone ryghteen fnes/a that you compt wone bnryahteoulnes in in daement. Theu halte not fanoure the poose nor honoured myghty but halt indge thy nevalboure ryghteonlive.

The Commens,

Ye fall not Decepne poure brethren/nether with werghtnoz measure:but thall have true balances and true werghtes for Jam & Lord PORTE GBD.

W Bulbandes.

Dufhandes/lone roure wynes / cura as Chilitoned the congregacyon, a gaue bym felfe for it to fanctifre it a denled itin p foun tarne of water thosow the worde/ to make it buto hym felfe a glozyous congregacyon with out fpot or waynchie or any fuche thynge.

So ought men to loue they? wynes as their owne bodyes. De that loueth hys wyfe, loueth hym felfe:for no man ener pet hated his owne

fethe/but noury thed it.ac.

e mornes.

Doyucs fubmyt your felucs to your owne hulbandes as unto the lorde, for p hulbande is the wrues head ene as Christ is the head of the congregacyon. Therfore as the cogregacio is in subjection Christ/lykewyse let the wrnes be in subjection they husbandes in al thiges. Thathere and mothers.

Yefathers / monenot youre chyldzen to wath but brynge them op with the nozter & informacyon of the lozde. Thyldzen.

informacyon of the torde. Alphoren.

Lhyldren, obeye your fathers a mothers in the Lord for so is it eyght. Honour thy father and mother (that is the fred commundemente that hath any promes) that thou may the in good elate and lyne longe on the earth.

Ye masters/do buto youre sernauntes that which is in a egall puttynge awaye all bytternes and theatenynges/knowing that ener
ye have also a master in beauen.

Sernauntes.

Sernauntes/be obedyent onto your woyly malters in al thynges: not with eye feruyce as men pleafers/but in finglenes of hart fearing god. And what sever pe do/ do it hartelye as though ye dyd it onto the Lozd/and not onto me/for as moche as ye know that of the Lozde ye shall receive the rewards of inheritance for ye ferue the Lozde Lyste. I wordowes.

She that is a very wydowe and frendleffe/ putteth her trull in god/s contynueth in supplicacyon and prayer nyght and daye.

Loue thy neyboure as thy felfe, a what some re wolde that other shulde do to you, do you end the same to them: and what ye wolde not that other men shuld do to you, se that ye do it not to them. willyam Eindale unto the Livillen reader.

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Erethou hall (mooft care read der) the new Eestament or concention to the with vs of god of Christes bloude. Whiche I have loked oner agayne (nowe at the laste) was diligence/# convared it unto the Freke: a have

weded out of it many fautes/whiche lacke of helpe at the beginning a ouerlyght/ dyd lowe therin. If ought feme chainget/of not all toge ther agreeng with the Greke/let the fynder of the faute confider the Hebrue phiale of maner of speche lefte in the Greke wordes. Whole preterper fectence and presentence is ofte bothe one/a the suturetece is the optatine mode allow the suturetence is oft the imperatine mode in the active boyce/a in the passive cuer. Ly kewyse person for person/nobje for nombre/s interrogacion for a condicionall/a soche lyke is with the Bedrues a commen plage.

I hane allo in manye places seth lyght in the mergent to understande the texte by. Yf anye man synde fautes eyther with the translacion of ought belyde (which is easier for many to do, then so well to have translated it them seluces of theyr owne pregnat wyttes at the beginnyn ge without for ensample) to the same it shalbe lawfull to translate it them seluces and to put what they lust therto. Yf I shalperceyne eyther by me self or by the informacion of other, that ought be escaped me/or myght be more playnly translated. I wyll shortly easter cause it to be mended. Howe be it in many places, me thy wheth it better to put a declaracion in the

mers

100. T. to the Breader.

Mergent /then to runne to farre from the tert. Ind in many places where the tert femeth at the fort choppe har De to be bn Derftande / ves the circumitances before a after / a often rea-Dynge together/make it playne ynough. ac.

Porconer becanle b kongdome of brauen which is p fcripture a morbe of God / mave be fo locked buthat he which rea Deth ez beareth it can not bn berftobe it: as Dinifte teltifveth how p the fcribes a pharifes had to thut it bo ABat.rrib.a had take awaye b kere of knowe. lebge Luke.ri.p thep: Tewes which thoughte the felnes within were vet fo locked out a are to this Dave that they can bnberdanbe no fen tece of p Ccripture unto they falnacion though they can reherfe the tertes everye where a Dilpute therofas fottelty as the popply Doctoures of Tunces Derck learning, which w they lophiltric farned be as p pharifes dyd p Temes. Cherfore(that I myghte be fonn De faythfull to my father a lorde in Diftributynge buto my brethie a feloweso fone farth/there duc a ne. ceffarie fabe: lo Dieffyng it a cealonyng it/that the weake fromaches maye recepucit allo/and be p better for it) I thought it my butre (moft Deare reader)to marne the before, a to fheme the p right way in a to gene p the true kepe to oven it wall a to arme p against faile mophetes a malycrons vpocrites, whole perpetuall fludy istolene p feripture fo glofes / and there to locke it bp / where it fulde faue the foule/a to make be fote at a wjonge marke to put our trust in those thruges that profits eijeyz belyes onelye and flee oure foules.

The right wave: pe a the onely wave to bu Den-

w. T.to the Reader.

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hierfron De the feripture bnto faluacio/is & we The eraht ernestive a aboue al thynge ferche for the pro. wave in to fellon ofoure baptome or conenautes mabe picripinte betwenegod a vs. As for an enfampte Chrifte farth Bat. v. Dappe are p mercefull/ for they thall obtayne mercye . Lo here god hath made a concuaut ib be/to be mercyfull buto be/ pf Spe well be mercy full one to another fo b the ma which the weth mercye onto hysneyboure mave be bol de to trut in gob for mercre at all netes. Ind cotrary wyle andgemet withoute mercy halbe to hym that heweth not mercy. Jaco. n. So now pfhe p heweth no mercye/ trutin god for merere/his faythe is carnall & wouldly a but vayne pretumpeyon. for God hath prompleth mereve oneipe to the merciful Ind therfore o mercilelle haue no nodes mos be that they hal have mercy: but cotrary wife that they hal have judgemet without mercy. Ind Wat. vi. Yfve wal forgene me them fautes /pourc heanculre father hall forgeuc pou: but a prive hall not forgene men they fautes no moze fall poure father forgene von vonre fantes. Dere alfo by the vertue a frenghte of this couenaunt wherewith god of his mercye hath bounde hom felfeto be buwouthpe, map he p forgeneth his nevabboure, be bolde when he returneth a amen beth/to belene a truite in god for remillyon of whatforuce he bath done ample, and contrarpe wole, he that will not forgene can not but difpeare of forgenenes in the ende /a feare judgemet without mercye. The generall conenaunt Suberip all other are topsehended a included/is this. Yf we meks oure felues to gob / to kepe all his la wes/ afe *.B

100. C. to the Beabet.

tet the ensample of Chapite / then God hatis bounde hym felfe unto vs / to kepe and make good all the mercies promyled in Chail, tho-

rough out all the fcripture.

Lame.

Withe whole lawe which was genen to bte ter our corrupt nature / is copschended in the ten comaundemetes. Ind the ten comaundes mentes are comprehended in thefe two : loue God a thy nevghbour. Ind he that lougth hys nevablour in god a Christ fulfvlied thefe two a confequently the ten/a finally all the other. Powyf we lone oure nevabboures in God & Chifte bis to wete of we be louvnac kon De and mercyful to them becattle god hath creas ted them buto hislyknes/a Chail hath rede. med them and boughte them with his blou de then may we be bolde to truft in god thorome L'brift and his Deferuente for all merere. fos God hath mompled and beande hom felfe to bs to theme be al mercie and to be a father als myghty to be fo that we that not nede to feare the power of al our aduerlaries.

Row of any man that submytteth not hym self to kepe the comannoementes do thynke p he hath any faith in god: the same manes fayth is bayne/worldly/damable/denelyshe/and playne presumption / as it is about say de a is no fayth that can instify a de accepted before god. And that is it that James meaneth in his episse. For how can a ma belene (sath Paul) without a preacher. Rox. Row reade all the scripture a se where God sent any eto preache mercye to any saue but othe onely that repent a turne to god in all they, hartes/to kepe hyd comannoementes. Anto the disobedient that

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wo. T. to the Reader.

wil not turne /is threatened wrath / beacaune ce and Damnacion: accorbing to al the terrible curles a fearfull enfamples of the bible.

farth now in god the father thosowour los what faith De Tefus Chail according to the conenaun istt that tes apporntemet made betwene god & bs / is faueth. our faluacio. wherfore I have euer noted the rouenauntes in the mergentes/ a alfo the paomiles. Adorconer where thou fyntelt a promis fe a no conena at expelleth therwith theremal thou bu derkan de a conenaunt: that we when we be recepted to grace/know it be to our bu tie to keve the law. As for an en fample: when b feripture farth Bat.bb. Are ait halbe genen vou: fete a ve fhal fynde: knocke a it fhall be opened bnto pon. It is to be bnderftande : pfp whethy nevghboure areth/feketh oz knocketh to the thou the frew him the lame mercie whis the thou delireft of god/then hath god bounde him felf to helpe the agarn and elfe not.

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Allo ve fe p two thringes are required to be #. thringes gyn a Chifte ma. Che fratt is a ftebfaft fayth are requis trut in almyghty god to obtayne al the mer red to becie that he hath promifed vs/ thorow the defer urng a merites of Chailtes blonde onelye, ib out all respect to our owne workes. Ind the o man. ther is that we forfake envl a turne to God to kepe his lawes a to fright agarnite oure felnes our corrupt nature perpetually that we may Do the worl of god enery day better a better.

Then have I fay be (mooft beare reader) to warne the leaft thou fhuldeft be decerned / & thuldeft not onely reade the feriptures in bay. ne/and to no proffete/ but allo buto the greater damnacion, for the nature of gods worde

avnnea Chiften mohat the nature of goddes worde is.

w. C.to the Reader.

is that wholoener reade it of heare it reasoned a disputed before him/it will begynne immed diathy to make him chery day better a better/tyl he be growd into a perfect man in handwic dge of Linist a lone of the lawe of God/of else make him worle a worle/tyll he be hardened that he openly resist the sprite of god/and then blaspheme/after the ensample of Pharao/Logan/Abyzon/Balam/Judas/Himo

AlBaque/a foche other.

This to be euen fo/ the wordes of Charte/ Joh.it. Do wel confyame. This is condepna. cio (fayth he) the light is come into the worlde but the men loned barchnes mose the tyahte: for their Dedes were envil. Behold fwhen the lyght of Godes worde cometh to a man fwhether he reade it or here it meached a tellifred a be vet haue no lone thereto to fation bislis te therafter, but confenteth fivil votto bisolde Dedes of ignoraunce : then beginneth hys full Damnacion imme Diatly a he is henceforth in out ercule : in that he tefuled mercye offered bim. for god offereth him mercie bpon the co. Dicion p he wil mende his lyuyng:but he well not come buto the couenaut. And from that houre forwarde he wareth worlle and worlle: God taking his fpaite of merche & grace trom him for his onthanfulnes take.

And Paul wyteth. Rom. t. that the Pethen because when they knewe God , they had no tust to honoure him with godlys lyuynge ther soze god powerd hys wath voon them a toke his speete from them , and gaue them by buta their hertes lustes to serue synne from iniquities iniquities they were thosowe herde.

ned

w.E.to the Beaber.

men and pall repentannce.

In disharao/because whe the word of God was in his countre/ and gods people scattered thorowout all his land a pet nether loned the or it/therfore God gaue him 'bp/a in takings his sprete of grace from him/ so hardened hys herte in couctousnes/that afterwards no my-

rade coulde conuert him.

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Were to vertayneth pparable of the talentes. Bat.rrb. The Lord comaundeth the talente to be taken a wave from the cuvil and flouthe full Cernaunt/a to byn de him hand a fote: a to caft him into btter berchnes / a to gene the tae lent buto him that had ten lavinge: to all that hane/more malbe genen. Butfrom hom that hath not that he hath thalbe taken from him. That is fo fave / he that hath a good herte to. warde the worde of god/a a let purpole to falfion his dedes there after / a to garniffe it ib godly lyuinge/a to tellifye it to other/thefame that increase more a more dayly in the grace of Chift. But he p loueth it not / to lyne therale ter & to edifye other thefame thal lofe the grace of true knowledge/s be bipnbeth agayne and enery dave ware worle a worle / a biynder & blynder tril he be an otter enemye of the wor De of god /a his herte lo herdened /that it halbe impostyble to connert him.

And Luke ry, The lernaunt that knoweth his markers will and prepared not hym felfe, that be beaten with many firipes: that is, that have greater damnacion. And Math. va. Bit that heare the worde of god and do not there after burld on fande: that is, as the foundacid layed of fand ca not refyll piolence of water.

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W. E.to the Reaber.

but is bndcrmynded a ouerthrowen/ enen to the fayth of them that have no lufte nor lone to the lawe of Fod/ buylde boon the lande of theyr owney maginacions / a not on the rocke of godes worde accordynge to hys covenauntes/turneth to desperacyon in tyme of tribula

evon and when gob cometh to judge.

Ind the bynevarde Mat. rri. planted and byzed out to the husbandmen that wolde not render to the Lorde of the frute in due tyme/ and therfore was taken from them / a hozed out to other/ both co firme the fame. for chart fayth to the Jewes: the kyngdome of heanen malbe taken from you and genen to a nacion that Sovil baynge forth the frutes therof , as it iscome to paffe . for the Tewes haue loft the wirituall knowledge of god a of his commais Dementes and alfo of al the feripture / to that they can buderffande nothunge godive. Ind the Doze is locked by that all their knockyngs is in barne, though many of them take great payne for godes fake. Ind Luke. rif. the fraae tree that beareth no frute/is commaunte b to be plucked bp.

And finally hereto pertayneth id infynyte other/the terrible parable of the while ane sprete (Luke.ri.) which after he is cast oute/when he cometh a syndeth his house swept and garnythed taketh to hym senen worse then hym selfe/and cometh and entred in and dwelleth there/and so is the ende of the man worse the the begunning. The Jewes/they had clenked them selies with Goddes worde from al outwarde y dolative a worth phyninge of y doles. But they hartes remayneth styll farthlesse to

ODO D

w. . to the Braber.

therfore without love also a lust to his lawe a to there nergyboures for his lake a thorowe falle trust in there owne workes / (to whyche herefye the christo of perdicid, the wycked by shop of Rome in hys lawyers hath brought be Lipisten) more abhominable ydolaters then before / and become ten tymes worke in the ende then at the begynnyng. For the fyre ydolater was sone spied a easye to be rebuked of the prophetes by the scripture. But the latter is more soile to begyle with all and an hundred tymes of more difficulte to be we ded out of mannes hartes.

Ehis also is a conclusion / nothynge more certayne / or more proued by the tellymonic a ensamples of the scripture/that y sany that famoureth the worde of god / be so weke that he cannot half his flesshe / hym wyll the Lorde that he cannot half his flesshe / hym wyll the Lorde that he cannot so scripture of that yee and scourge cuery day sharper a sharper/wyth tribulation and myssortune / that nothyng shall prospere wyth hym/but at shall go agaynk hym/what soener he taketh in hande and shall viset hym with powertie/with sick nesses a dyleases / and shall plage hym wyth plage byon plage/eche more lothsome/terrible a fearful then other/tylhe be at vtter desyau.

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Let vs therfoze that have nowe at this tyme oure eyes opened agayne thosowe the tender mercye of God/ kepe a meane. Let vs fo put our trult in the mercy of God thosow Chapte that we knowe it our duetie to kepe the lawe of God/and to love our neyghboures for their fathers lake which created them and boughte

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m. C. to the Braber.

them to derely with his bloude . Let vs walke in the frare of God / and have oure eves open bnto both partes of godesconenautes/certy. fred that none falbe Fartaker of the mereve! fane he that woll fraht againste the ficifhe/to hepe hys lawe. Ind let ve arme oure feince fo this remembiannce, that as Chriftes workes inflife from fonne and fet be in the fauoure of God/fo cure owne de desthois working of the spirite of God , helpe be to contynue in the fanoure and the grace into which Chapite hath brought be / and that we can no lenger continue in fanoure and arace then our hartes

this is a general conclusion, p the whole laws

of god and our owne belpe be to contrnein are to kepe the lawe. therin. furthermore concerning the lawe of god/

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whether they be ccremonics / factifyces/ ve or Sacramentes evther of preceptes of iniquitie betwene man and ma thozowout all Degrees of the worlde al were genen for oure proffyte and necellyte onely and not for any ne de that god hath of oure hepynge them / or that hys love is encreased therby / or that the Dede it felfe/both pleafe hom. That is/al that gob teanyzeth of be when we be at one with hom a bo put onr truft in him: a lone him is that we laue euery mahis nevabboure to pytie hym/s to hane copallion on him in al hysnebes/and to be mercrfult buto hym. This to be encn fo/ Chailt tellifreth Bat.bu. lavenge : this is the lawe and the Prophetes . Chat is / to do as thou woldelt be bone to (accor byng I nicane fulfyllyng to the Doctryne of the feripture) and not to bo of the law, that thou woldeft not haue done to the, isall

that the lawe requireth and the Brophetes.

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wo. E.to the Beaber.

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End Baule to the Boma. tig, affermeth alfo that lone is the fulfollynge of the lame, a that he whiche loueth / both of his owne accorde all that the law regurzeth. Ind.i. Eimo.i. Baul farth that the lone of a pure hart & good cofcience a fauth bufanned is the ente a fulfollong of the lame. for farth onfarned in Lhapftes bloud caufeth to loue for Chriftes fake. whiche loue is the pure loue onlye a the onlye saule of a good confcience. for then is the confrience pure when the eye loketh to Chaylein al her dedes to do them for his fake a not for hor owne funguler aduauntage or anye other wreked purpole. Ind John both in his golpel allo viftles, weketh neuer of any other lame then to love one another purely affyminge p we haue God him feife dwellynge in be a all that god Defrzeth, of me loue one the other.

sernge then that farth to God / and love mercryfulnes to our nerghbonres is all that we must be understand a interprete by them. So p all inseriour lawes are to be kept a obser ned as longe as they be sernauntes to farth a lone, and then to be broken immediative / ye thorow any occasio, they hurte ether the farth which we shald have to godewarde in the construction of Christes blond or the lone whyche we owe to our nerghboures for Christes sake.

Ind therfore when the blynd pharyles mure mured and grudged at him and his disciples: that they brake the Haboth daye a tradicious of the clders/a that he him selfe dyd cate with publicans and synners/ heanswered. Wat.ir. allegunge Esayas the prophet: Go rather and learne what this meaneth / I require mercye and

fayth is canfe of loue. w. E. to the Beader.

a not facrifice. Ind Math.rt. Dh that ve myft what this meaneth: I requise mercy & not la Enely lo crifyce, for onlye lone a mercyfrines buberme miner, fabeth the law/a elle nothong. Ind be b hath not that wiptte in his harte fal nener onder frade the law/ no: though al the angels of heauen wet about to teache bim. Ind be that hath that grane in his hart hal not only bnottand the lawe but also thall bo of his owne inclina cion al that is required of the lame though ne ner lawe had bene genen: as all mothers do of the feluce without lawe unto there chylose al that can be required by any law lone onercomyng al payne/areffe/tedyonines of lothiom. nes: a cue lo no Doute vf me hab continued in our fratt ftate of innocece foe finid ener haue fulfilled the law without copullion of blame.

> Ind because the lame (whiche is a boctrone thosow theathynge enery man his Dutie Doth btter our corrupt nature)is fufficiently Deftris bed by Moles therfore is lytle mencion mate therof in the new teltamet / faue of lone onlye wherin all the law is included as leldome me rion is made ofthe newe tellament in the old law/faue here a there are promifes mate buto them that Chill fould come a bleffe the a dely ner them /a that the Golpell & newe teltament fuld be preached a publifted buto all nacios.

> The Bolvell is glad trornges of mercre & grace and that oure corrupt nature halbe hea led agann for Christes fake a for the merites of his deferunges onlyevet on that condicion that we will turne to God / to learne to kepe his lawes wiritually that is to fay of los ue for his take / a wyll alto fuffee the curynge

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The new teltamet is as moche to faye as a Rem tella new couenaunt, The old tellamentig an olde ment. temporall couenaunt made betwene god and the carnal chylogen of Abraha I faac a Jacob: other Spyle called Ifract / bpo the De des a the obfernyng of a temporall lawe, where the reward of the kepyng is tempozall lyfe a profperite in the lande of Canaan and the breakyng is remarded with temporall Death and onnifment. But the new tellament is an cuerlafting conenannt made bnto the chridzen of god thorow fayth in Chrifte / buon the Defernonges of Chailt. Where eternall lyfe is promi fed to al that beleve, and death to all that are bubelennige. Hoy Dedes yf Thepe the lawe are remar ded with the temporall promples of this lyfe. But yf I belene in Chrifte, Chriftes Dedes haue purchaled for me b eternal promi fe of the cucrialting lyfe. Yf I compe nothyng worthye of death / I deferne to my rewarde that no man byl me:yf I burte no man / am worthy that no man burte me . Yf I helpe my neybour / I am worthy that he helpe me agayn So that with outwarde Dedes with whyche I ferue other men / I Deferue that other men Do lyke to me in this worlde: and they extede nofurther , But Chailtes dedesertede to lyfe cuerlattyng bnto all that beleue.ac. Thys befufficiet in this place concernyng the law & the gowel/new testamet a the old: to that as there ts but one God one L'hille one farth & one baptyme/enen fo thou bnderstan de that there is but one golvell/thoughe many write it and manye preache it . for all preache thesame Lhuis

bo. C. to the Reader.

Thill and brynge the same glad tropinges, . Bud therto Baules epilles with p gospell of John a his trike epille a the frite Epplie of . Deter are molt pure gospell a molt playnire a rychlye describe the glorye of the grace of Linite: pf ye require more of the lawe sette in the prologe to the Bomayns and in other playes where it is sufficiently intreated of.

G Bepentannce: Decerning this worde repetannce or (as they b(cd) penannce , the Bebine hath in the olbe Weltamente generally (606) turneto be conuerted . for whiche the translation that we take for Saint Jeromes hath moR parte (connerti) to turne or be roncrted, a fome tyme pet (agere penitencia) Ind the Greke in the new tellamet lath verpetually (Bectonoce) to tarne in p harte and enrade and to come to the roght unowiedac a to a manes ryght wyt agayne . for whiche (ADctanoco) & Teromes translacion hath fo me tyme (agopenitetiam) } Do repente fome tyme(peniteo) I repent/fometyme (peniteoz) am repentaut / fomtyme (habeo penitentia) Laue reventauce fome tome (penitet me) it repenteth me. Ind Grafmus vleth moch this Soopbe (relipifco) I come to my felfe, opto ony trebt mynde agayne. Ind the berr fenfe & fignification bothe of the Debine & allo of the Creke morde is/to be couerted and to turne to God with all the harte to knowe hys wy! and to lyur according to hys lawes/and to be cured of oure corrupte nature with the ople of his fprete and wone of obedience to his Dece tryne, which concrison or tuenyng pfit be rin

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moned thele foure Do accompanye it and are The foure inclu Ded therin: Lonfellyon:not in the preftes partes of care/for that is but mannes ingencion / but tepetaunce to god in the bert a before al the congregacion of god/howe that we befruners a fynful and that our hole nature is corrupt and incipned to forme and all unerghteoulies / a ther fore envil /wecked a dammable, a his lawe holy & int by which oure fynfull nature is rebuked and alfo to oure nevbource, pf we have offen. Ded any perfon particularly. Then contricion forowfulnes/that we be foche damnable fonmers a not onelye have fynneth but ft: bolye incluned to funne Apil. Thridire farthe (of whiche out ol de Doctoures have made no mes cion at all in the Deferiptio of there penanace) that God far Chiftes fake docth forgene be/ grecepue be to merche/a is at one with be / & well heate oure corrupt nature. Ind fourtipe fatiffaccion of amendes makyng , not to cob with holy workes but to my negboure whome I have hurt, a to the congregació of Gob whome I have offended (Pfany open cryme be fou de in me a lubmitting of a mans feife unto the cogregació or churche of Limite/a to the offeres of the fame to hane hys lyfe cosrested agouerned benceforthe of them accept Dynge to the true Doctryne of the churche of Chrif. Ind note this: that as latisfacton or amendes making is couted righteoulnes before the world a a purgrug of f franciso that the worl de when I have made a full amédes hath no further to complayne. Enen fofaythe in L'miftes bloube is counted ryghteonines/ and a purgying of all fynne before gob.

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10. T. to the Brabet.

Boteouer be that frnneth agarnft his bin's ther francth alfo agaynft his father almivah ty god. Ind as the fynne commytted acavnit his brother is pourged before the world with makena amendes of arenge forgenenes/ ene to is the frane committed agarnft God peur ged thosow farth in Chriftes blonde onelve. for Chrifte fayth Joh. vit. ercepte ve beleue am he ve hal bre in vonrefynnes. Chat is to fay of ye thrube that there is any other factifyce or fatisfaction to God marbe / then me ve remanne cuer in fonne before god how forger ryghteous we apere before the worlde. Wherfore nome / whether ve call this Abetonoca/reventaunce/converton os turnynge a. garn to god eyther amendyng ac. whether ve fay revent be conuerted tourneto gob ame. De vour lynyng of what ve lul / I am content to ve bu derftande what it meant therby as & haue nowe Declare D. Wibers.

A the olde tekamet the tepotal heedes and rulers of the Jewes/ whyche had the governance over the lave of comme people are called clders/ as ye may be in the foure Enangelistes. Out of whyche custome Paul in his Epysile and also Peter/ call the prelates a spiritual governers whyche are byshops and prestes elders. How whether ye call them elders of Prestes/ it is to me all one/so that ye undersande that they be offyters and sernanntes of the word of god/but the which al men both hye and lowe that well

not rebell agaynk Chill/mult obey as longe as they preache a rule trucky a no lenger.

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tacion to the diligent lindye of leripture/made by Eralmus Roterodamis.



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Actanting firmlanus Ahille Reader) whose eloquete saince hicrome doeth greatly anauce) endeneringe hym selfe to defende and mayntayne the chiste sayth a teligion against the craftye a unfaythfull generalized.

tyles/byb wytheand belyte with fernent affeceyon to attayne the eloquence nexte bnto Wullves/countynge it an hyghe prefumpeyon (as I thinke)ofhe fould hane befried equall. How be it T truelpe / pfthat wpfhes coulde any thong anaple at the leaft while I exhorte and entyle all mortall men unto the moof bolve and holfome fridre of Christian wife Dome and pure Bhilotophye / wolde hartely Delpre an other manner of eloquence to be geuin bnto me then enet Licero hab although not fo aloziousive paynted and coloured as his was rettenely of more power and effica. cite pe fuche a behement per Swafpon & tren = gth of eloquence wolde I Delyze as the fas bles of olde Boetes haue noted in Bercuris me/whom they farned (as it had bene worth a robbe

In Exhostacion to

a robbe of inchauntement, and a inclodbons harn to caft men in to a fo ben a oblinions fles pe and agayne to revie them at his owne blea. fure Depreffyng fome (that are allected woth hys heanenive armonye)intop Depthe of Din tos imperp. Ind baynging them againe cute of all veracions. Dther foche as they afcrybed to Imphion a Daphene for they imagine that the one with his armonyous harpe byd moue the fiffe Cones/and that the other made to folowe hom the intentoble trees. Dther foche as the frentime applye to Dercules & amins fay nonge that he leadeth aboute all me with hes godly cloquence as it were with certen fmale charnes whiche are tred unto bus tonge and runne thorowe enerve mannes cares. Ther foche as the dooty nge olde age byd attribute buto Mariyas. De ele truive (becaufe we wot nothelonge in tevetynge fables (focheas Alcobrades bathe grannted buto Socrates/ and the olde come ove unto Derveles whiche maye not onlye entyle and Delyte the cares with a forte and corruptible delectacion or pleafure. But alfo mave leue perpetuallpaves hes and intrgacron in the myndesofthe hearers whiche mave ranville and traniforme them / and leue them in an other mynde they then were before. The noble mufreyon Emothene (as we reade) with his proporcy. oned armonye was wonte to enflame Aicre ander the great conqueronte wyth a feruente Delpie to warre . Ind there hane bene in tymes palte / that have counted nothinge of more power and efficacyte then enchauntes mentes

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the fride of feripture. mentes whiche the Brekes calle Epobas. Row pf there be any fuche konde of enchame tement or charme. Yf there be anve ftrenathe in mulike and armonye. Yf there be any pleas fante per [walion whiche hathe power to alle. cte mannes monde in to here fentence / the fame at this ceason wolde I gladipe obtayne to thentent that I inpehte perfwade bito all men that thonge whiche is moofte holfome & moft profetable unto them. All though it werebetter/vee and more contienvent to before that Chrift hom felfe (whole caufe 7 entreate) wolde to tempre the arrnges of oure in-Grument that thys longe mave profperoullye entrie and mouethe myn des of all men. for this purposse we nede but little the painted argumentes and coloured conclusions of the Rhetoricvans / for nothinge fo furelye can garnythe and performe that / that we befyto as the truth it felfe, whiche when it is most playne and fymple/is of moot behemente efficacite in perfwadenge. Aerther Do T count It belle at thes tyme to renocate and call to memore the forowfull complayate (all the ough it be not newe yet alas it is to true / and I thynke it cont de nener be moze infle berefred then at thys presente trine (that sythe with fuche great diligence all mennes innenevonsare fudped and commended / pet onlyethys immortal fountagne of Chriftes pure philosophre / is delyvsed and mocked of so many/yee and cheffre of them/ whiche profelle to be the beddes / and examples of the Chyften: fewethere are that feke thefe bot-

In Exhortacion to

some sprynges of healthe. Ind yet they that seke them/do so unscrittefully loke upon them. Indunge they owne glosses and opinions/ that they seame rather to trouble and desyle these sprynges of lyfe/then to drinke of them sweetelye/that they myghte have in them selfe floddes of lyminge water/runnynge into ever lastynge lyfe/which bothe shulde be to the glorye of god/and prosette of the Christen.

we fe that in all other friences, whiche by mannes polycy have bene innented / there is no millerve fo barke and fecrete, but that the aurckenes of oure wytte bathe ettarned it/ there is nothing to harde / but that diligente labour hath Inboued it bnto him. Dow chau. beth it then that we embrace not with faythe full harres (as it is convenient) thys pure philosophye/fothe we mofelle the holve name of Chrite : Dlatos abherentes / Bythagoras scholars / The Academikes / Stoykes/ Epycures / The fautores of Briftotele/and Disciples of Diogenes / knowe growndive/ pee and by harte/the tradicions of they, amne Secte/and frahte moofte ferlive for them/ Readpe rather to ope / then to foplake theys Batrone and author . Ind why Do not me moche moze geneour myndes and fudres/ bnto oure mayker and mince Chiffe : Dobo Spol De not count it a foule thonge / vee and a greaterebuke to hym that profesteth Britto. telesphilosophye / pfhe be ignozannte what his maylter in dgeth/concernynge the camles of the thunder of the rayabor of the earth. quakes and of foche other naturall caufes? Sobich

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Whythe though they were knowne of bukno. mne/ABake not them that laboure to knowe them hapeve not buhapove . Ind Bulde we whyche are fo manye waves confectated and with fo manve Bactamentes bownde bnto Chift thynke it no fhame a whytte / to be ig . notannt in his fcripture and Doctrone / Sobrch acue be moofte fure comforte and felicitee And whythe are the anker of the foule bothe fure and ftable / preferunge ve from perplflynge in al tempetes of temptacyon & Bowe be it/for what entent ble we thys comparpfon / fith it is extreme madnes to compare Chiple Sopth Zeno and Brittotle / and hye henenive Doctryne with they trifelynge tra-Ditions.

Let them fayne and Imagene buto the captarnes of there fecte as moche as they mare/pe as moche as they will . Yet truipe. Dnly this mafter and teacher / came from hee uen/whiche alone coul de teache fure thynges/ bernge the cueriaftyng willoom of the father/ whiche alone bath taught holfome thynges/ bernge the fundacion of all mannes healther whyche alone bath fulfylled to the bttermoft poynte all that he bath taught and whyche so lone maye parforme / whatfoeuer he hath prompled. Yfany thynge had bene broughte from the Chaldes or the Begrpeyans / we wolde the more gredelye delyze to knowe it/ becaule it came farre / and from a Grannge countrye (pe it is the mose Deare and piecious that cometh from a farre.) Ind we are often tymes fo grenoullye vered aboute

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In Exhautacion to

the dreame and phantalve of a folyffe felowe (not onlye with fmall profyte / but also with great loffe of tyme) that it is thame to reber Teit. I wonder that thys delyze doth not lyke wyle tode and entyle the Chillen bartts/ which knowe wel ynough as the thynge is in Debe)that this holfome boctrine came not fro Acgypte of Spria . But from the berr henen and fete of God. why do we not thrike with cute felucs on this maner/It mufte nedesbe a newe and meruelous hynde of learnynge/ foth that God him Celfe which was immortal: became a naturali man and moztali Defcen-Dynge from the ryghte bande of bys father in to this wretched worlde to teache it buto by It multe ne des be a byahe and ercellent thin. ge/and no trifle / Subpehe that henenlye and metuelous Maviter came to teache openive. why do we not go aboute to knowe / ferche/ and trve oute wyth a godly curiofyte this fra tefull Phylosophye: South that this hynde of Soploome bernge lo profounde and infcruta. ble that otterive it damneth and confoundeth as folythe all the wy (Dome of the worlde) mare be gabered out of fo fmall bokes as outcofmoke pure foronges / Ind that worth moch leffe laboure then the Doctryne of Bry. Rotle oute of fo many brawlinge and contensions bokes / 12 of foche infynite commentarves whyche do fo moche dillent) belydes the incomparable frute whiche nedeth not here to be Cohen of. Rether is it nedefull that thou be clogged with fo manye irrome and babelynge kiences The meanes to threphis lotophre the flubve of freiptner.

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lofophre are cafy and at hande, bo onelve the Diligence to burnge a godly and reby mynde chefive en dewed with playne and pure farth. Be onlye delvious to be infructe and confirmable to the make Doctrene, and thou halle moche profeted. They Mayfer and inftruc. to: (that is the fprete of god) well not from the be ablent / whyche is neuer more gladive prefent with any / then wyth femple and playne bartes . Adennes doctrones and tradicions (bely bes the promellynge of faile felveite) bo confounde manye mennes myttes/and mas ke them clene to befpapre because they are fo Darke/craftye/and contentious, Butthis Des lectable doctrone both applye her felfe equal. lpe to all men fubmyttynge her felfe bnto bs/ whyle we are chylder / temperynge her tune after oure capacyte, feadyng ve wyth mylke, forbearunge nowilhynge / fufferunge / and Dovinge all thynges butell we mave encrealls and wer greater in Cloth. Ind contrarywyle it is not fo lowe and depicted buto the weas kebut it is as hygh and meruelous to the pare fecte/Yee the more thou wadefte in the tree Curs of thys friences/the farther thou art from attaynynge ber Magefte . To the chylder the is lowe and playne / and to greatter/ the feameth abone all capacite. She refuseth no age/no hynde/no fortune / no fate / and condicion.

In so mothe that the some is not more comen and indifferent to all men / then they doctrene of Chille. She forby docth no man

An Exportacion to

stall: Except be abftavne willingive / ennio inge hie owne profyte. Ind truly I do greate ly opffent from thole men/ whyche wolde not that the fcripture of Chailt Bulbe be tranfla. ted into all tonges / that it myghte be ready Dilygentlye of the payuate and feculare men and women / Other as thoughe & hailte hab taught foche barke and intenfphle thynges/ that they coulde frante be buderfrande of a feme deurnes. It els asthough the pythe and Subfrance of the Chriften relygion confpled chefipe in thys that it be not knowne . Baramenture it were mofte expedient , that the connicis of hynges foul De be kept ferret / but Ligit wolde that his countelles and mylle. epes fini de be ime de abroade as moche as is pollyble. I wolde delyze that al women buld reade the golpel and Baules Epiffics and T wolde to God they were traffated into the tounges of all men/ So that they myghte not only be read and knowne of the & cotes and Yrythmen But alfo of the Turkes and har racenes/ Eruly it is one Deare to good linynge/ree thefrall (Thad almofte fay De the chefe fe)to haue a lytle fight in p feripture / thou she it be but a groffe knowledge/and not yet confummate) Be it in cafe that fome wold lanch atityre and that fome ful De erre and be Decerned) I molde to god/the plowman wolde frage a terte of the feripture at his plowbeme. Ind that the weuer at hys lowme / wyth this wolde dryne awaye the tedionlines of tre me. I wolde the way farynge man with thys Patryme, wolde expelle the wervnes of hys iozner.

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tomer. Ind to be thoste / 3 wolde that all the communication of the Chiften thui De be of the feripture / for in a mance foche are foe onre feines/as onre Davive tables are . Let energe man profeere / and attavne that he mare / and Declare effectnoullye hve mynde buto hys nevabboure / Let not hom that cometh behynde ennye the foremole / Let alle the formofte allecte hrm that foloweth, ener erhortvuge hym not bewarze . wohr bo we applye only to certayne the profession / whyche isindifferent and comen to all men ? Rether trulpe is it mete (foth that baptyme is equally comen buto all Chaviten men / where in confolteth the fyzite mofellyon of the Lhuften relygion . Sorth other Sacramentes are not prynate / and to conclude / sorth the rewarde of immortalite partayneth in different lye buto all men that only the doctryne fuld be banrfhed from the feculare / and poffeffeth onipe of a few/ whom the comunalterall deunce/or religious parlons . Ind pet 3 Sol-De/that thefe (all though they be but a fmall company in compary fon to the holy noumbre which beare the name of Lharte and are called Christen] wolde (I fare) befrze myth all myne harte / that they were in debe foche as they are called for 3 am afrayde / that a man maye fonde fome amonge the benynes/ whiche are farre biworthic they name and tytle/that is to fap: / whyche speake wouldive thringes and not godlyerree and amonge the religious/which professe the powerte of Lipp. de, and to desprethe worlde, thou halt fon-

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De more worldivepleafure and banyte / then in all the woulde befodes . Hom do I counte a true deuvne why the not with craftye and fotle reasons but that in harte / countenance/ eyes/and lyfe both teache / to Defpyle ryches. And that a Chiviten oughte not to put confy. Dence in the lucker/and belye of thys worlde/ but onlye holye to hange on heanen . Aot to auenge iniurge . To playe for them that fave eurliby bs. To do good agaynite eupli. Chat all good men fhulbe be loued and noerited indifferentive / as the membres of one bodye . That envil men yfthey can not be reformed and brought into a good orde/ oughte to be fuffered . That they whyche are despoyled of they goodes , and put from thepp pollellyons / and morne in the worle De are verye bleffed and not to be lamented. That death is to be defried of the Chrysten, foth it is nothonge elles / but a goynge to ime mortalite . Yf anye man beynge enspried with the holye gooke do preache / and teache thefe and foche other thynges / Yf anye man exhalte / entitle / and bolden his nevalboure bnto thefe thonges / he is a verve and true Denyne/thoughe he be a weuer / yee thoughe he Dygge and delue. But he that accomply shed and fulfilled thele thomas in his lyfe/ and maners/he berely is a greate Doctor. Baranenture another whyche is not Chivle ten / hall more subtrilve Drivute / by what maner the dungelles bnberftanbe, bow beit to perfuade and exhorte that we maye here lynepure and immaculate fro all vices and ini. auptes/ them unte and mce/ hes. nfv. ldes ot to that uvll. no-9 0 tons 020/ are rom oozle eb. ten) ime pred ache man oure e Deie be ded lpfe/ 1. 1275-

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the Audre of fcripture. anytes and to lede an Aungelles lyfe / that is the offece and Deutyc of a Lhiften & Deuyne. yfany man wolde objecte and fave that thefe are grolle, and bulauery thonges . Co hom wolde I none other wolle auniwere / but that Chivit chefly bath taught thefe thonges/ and that the Apolles to their hane be ethorted . Thes learnynge and Doctrone beit neuer fo bufanerve hath trought be forth fo many good Chiften / and fo thrke fwarmes of farthfull martyrs. This bulearned (asthey call it)phylosophye / hath suboued bater ber lawes the most noble Princes, to many hing poms/fo manyenacions / whyche thynge no hynges power nether learnynge of the phylos fophers was ever able to bipinge to palle. 200 ther woll I resplte thent but that they mave Defpute they profounde and fotle queftyons (pfit pleafe them) amonge the moze perfecte/ howe be it the rude multitude of the Christen mare be comforted because trulye thappostles byd neuer teache soche thynges. Whether they knewe them or no I wolde other men fhuldeindae.

But trulye of that the princes for their parte wolde remembre them sclues: and go aboute to sulfyll worth pureness of truinge this hum ble and rude learninge (as they call it.) If the preathers in their sermones wold analice this doctrine/erhortinge all men unto it / a not to they owne fantalyes a ymaginacious. If solemakers wold instructe their chyldre rather with thes symple serence then with the wettye tradycyous of drystotle and anerroys.

Then

In Ethortacion to

Then finid the Diniftente be moze at auvetnes/And not be dyfturbed with foche perpetuall kormes of diffenevon and warre. Then thal de thes bureafonnable befrze of auary. ce/whiche appeteth ryches infatiablye , whether it be ryghte or wronge, be fome alle afwa ged and ceale of hysrage . Then finide thele contenepous pleatunges / Sobrche nowe in all thonges admorte them felues / hane an ende. for no man wolde refolte envil / and to be Chorte . Then ful De we not Doffer onlye in tytle and certen ceremonies from the bethen and bufaythfull. But rather in the pure conmerfaeron of oure lyfe. Ind no boute in thefe timee degrees of men, that is to lave: in 102inces and Dfficers whyche are in they debe/ in Epffhopes and other Dieftes whyche are they bycars , and in them that brynge bove the tender vonthe/whyche are formed and reformed enen as they mayter entyleth them. Dothe cheffy confrite the holye power other to encreaffe the Chapltian relygion . De elles to restore it agavne whyche had longe bene in decave. Rome pf thele wolde a whyle feclu-De they owne pynate bulynelle / and lyfte bype they hartes with a pare entent buto Chapite/feakynge onlye bys glome / and the proffete of they nevghboure / we chalde fee verely wythin fewe yeares / a true and godlye hynde of Christen fpringe vove in enerve place/which wolde not oncly in ceremonics/ dispicpons / and tyties professe the name of Christ. But in they? bery harte and true connerfacion oflynynge. By this armure Gulde

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me mache foner prenayle agaynfte the but farth full and ennempes of Chailt, then with frengthe violence and theatenyages . Let be iovne to gebber all armyes / powers/ and myaht of imearde, vet is there nothing Gronger then the trueth, we can not calle any man a Blatonifte / bnies he hanereade the Sogkenof Blato. Yet call we them Chailten / vee and benunes which never have reade the feri vture of Chrifte? Chrifte fareth: De that loneth me Dothe kepe my fayinges. This is the knowledge and marke/ which be hath prefery. beb. Cherfozept we be true Ebriften men in oure hertes of we belene bnfarne dire that he mas lente Downe from heaut / to teache bs fochethynges as the woldone of the Bhyloforbers coul Deneuer attayne . Yf farthfullye we thrufte or loke for foche thonges of hom/ as no worldly Pronce (be he neuer fo ryche) can gene bnto bs : why have we aup thynge in more reucrence and authorite / then bre fcripture/worde and prompfle whiche he left here amonge bs/to be oure confolacyon? Why recounte we anye thouge of grauvte or wyldome which dyllenteth from hys Doctry. ne: why in thys beauenly and millicalle learnynge do we countre and discante runnynge more at ryote / then the common and prophane interpretors in the couille lawe / or bokes of Whylyker worn byuge oure lelues in it as in a tryfelynge game/oz matter of imalle fub flaunce/ commentinge/ roffpnge/ and weltynge it even as it commeth to oure tounges ende, woe applye and drawe thys heavenlye

In Erboitation fo

mediare it after oure vayne conversacion according it after oure vayne conversacion according vato the maner of the les bes whiche bende they; rule to the faceou of they; some of them they; rule to the faceou of they; some of them they; and cat not they; some and fomble to the rule. Ind because we will not be sene ignoraunte in any thynge/but rather that we have reade and knowe moche/ we do (I dare not saye) corrupte these frutefull spynice, but that no man can denye we appropried to both that no man can denye we appropried to be but a few e men that thynge whiche Chille wolde have mook comen. Ind this kynde of philosophye doth rather conspict in the affectes of the mynd/then in softe reasons.

It is a lyfe rather then a byfputacion. Atisan infpiració rather then a fcience, Ind rather ancipe transformacvon then a reafor nynge. It is a feldome thonge to be a well learned man butitis lefull for encry manco beatruechriften. It is lefull for euerve man to lyuca godipipte/ vccand T barebe bolde to fave it is lefull for cuerre man to be a pure Deuine, Row both euery mannes mynde incline porto that whiche is holefome and expe-Dyent for hysnature. Ind what other thynge is this Doctrone of Diefte whiche be calleth the newe regeneracyon / but a restorvinge or reparringe of oure nature which in bre frafte creatron was good: I man mare fribe bery many thonges in the Bentyles bokes, whiche are agreable unto this Doctrine. All thought no man bath theweb it to abfolutely neyther pet with foche effocacyte as Chailte bem felfe/for there was never fuche a rude and grof and ac. riche one om. t be that E) (zvn. • ענעו niche thrs te in ons. Ind alo well men man olde pure e in. rue. mae lleth te 03 rafte berv niche ache ther

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the frabe offcefpfate. te fecte of Phylosophye / whiche byb teache that mannes felicyte refted on monve,the re was none to fhameles to affrime that the thefe povnte and grounde of goodnes confyficd in the wordive bonoure and pleasurs The Storkes byd knowledge that no man myghte weithelpe becalled welle excepte he were a good and bertuous lyner/neytherthat anythringe was verelye good and honefte, butoncive bertne . Ind that nothunge was capil and to be abhorred / but onelye byce/ and fynne, Socrates (as Dlato maketh men tion) by b teache by manye reasons/that iniuthe ought not to be anenged with iniurve. Detaughte alfo that fythe the foule is immoztall they are not to be morned for whiche Departe hence/pf they have leved well / be caufe they are gone into a more profperous lyfe. finally be taught and erhorte all men to fub-Due the affections of they, bodyes / And to applye they, foules to the contemplacron of those thonges / whiche true are immoztall / all though they be not fene with thele boldelye eyes, a ryftotle myteth in hys 100lytykes that there can nothynge be fo fwete and delycrous to man / but that at fomtyme it doeth displease hym onlye vertue excepte . The Epycure graunteth that there can be nothing Delectable and pleafant in this lyfe excepte the mynde and confcience from whence all pleasure spannge be clere, and with oute grudge of fynne, bely des that there haue bene forte that have fulfylled a great part of thys boctryne.

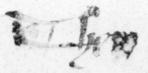
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In Ethostacion to

Ind cheffy of all Socrates Diogenes ans Epictetus home beit fythe Dhaifte bem felfe bath bothe taught and allo bone thele thenges more confamative then any other / ist not a marnaplous thronge that thefe thronges are not onlye buknowen of them whiche profellethenamcof Chill . But to be Definich of them re and to be made a langbrige for he ? Yf there be any thonge that goeth more nere to Chiftianite let be then Difamille the. fe thynges and folowe them. But fythe the te is no nother thrage that can make a true Chiften man / Wohr then Do we recounte this immortall boctrone more abrogate and oute of ble then the bokes of Movles ? The frafte pornte of Chaillianite is to know what Lhaifte hathe tanght. The nerte is to Do therafter and to fulfyllit as nyghas God geueth bs grace.

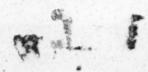
Merther thynke I / that anye man wyll counte hym selse a faythefull Lhusten because he can dyspute wyth a crastre / and tedyous perplerite of wordes/of Relacyons/Duyddyties/and Formalytes: Lut in that he knowledgeth and expresseth in dedes those thynges whiche Christe bothe taughte and accomplyshed. Perther speake I thys to dystrommende they undre and laboure/ whiche have exercised they wyttes in these sotie intencyons for I wolde offende no man) But rather because I beleve (as the matter is in deade) that the very pure and natural Physiosophye of Christe / can be gathered oute so structuly of no place / as oute of the Col-

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the lindye of Ceripture. pelsand Cpilles of the Apolles in Swhiche pf a man wyll findye Denontely attendynge more to prayer then arguynge Defyzynge ras ther to be made a newe man then to be armed with feriptures buto conteneron he wothoute Doute thall fynde/that there is nothunge partaynonge buto mannes felicyte other elles but to any operacyon expedient unto this prefent lyfe,Butit is Declared Dyfcuffed and abfolt tely touched. Yf we go aboute to learne anye thynge / Soberfose thall an other matter & in-Aructoz moze pleafe vs then Christ hym felf? Yf peregupte a rule and forme to lyne after/ why do werather embrace an other example then the very fraft copy e and patrone which is Lipite bym felfe Yf we Defrze an holefome medycyneagaynft the grenous and noviome luftes/oz appetytes/of our myndes. Wohy fehe we not here the mooft frutefull remed y? Yf we appete to gurcken and refreme with rea-Dynge / oure bull and fayntynge mynde/ T praye the where thall we fynde foche quycke a furye warkyls. Yf we couete to withdrawe ou re myndes from the tedpous cares of thys ly fe why feke we anye other delectable pastimes? why had we lever learne the woldome of chai les doctrine out of menes bokes then of christ hym felfe & wobiche in thys fcrypture doth thefire performe that thonge whiche he promyfed buta ve when he fay de/that he wolde contynewe with us buto the ende of the worlde.

for in the hos tellament he fpeaketh/bretheth/and lyueth amonge vs/in a maner mo



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reeffectuallye / then when hys bodye was prefently connerfante in thys worlde . The Temes nevther fame ne hearde fo moche/ as thou mark Darly both beare and fe in the feri pture of Chifte : there wanteth nothenge/ but that thou barnge the beares and eres of favth where with he mave be harde and vertevued. What a meruevlous woulde is thys? me kepe the letters which are wirtten from oute frynde. De hylle them and beare them aboute with vs. we reade them over twyle or there: Ind howe manye thousandes are there amonge the Chriften / whiche arc cr. temed of areat lytterature and yet have not once in they lyues reade ouer the Colvels/ and Epphies of the Apolies . Mahumetes abherentes are all well infructe in they owne fecte / Ind the Jewes bnto the daye enen from they tenderade audre dyingent. ly they? Morles. why to not we suche honoure unto Chatte, embrafrige bys piecep. tes whiche barnae cternall lyfe ? They that professe lavnt Benedetus instituction (whiche tha rule both made of a man that was but offmall learnynge , and also wypten buto the feculare rube / and bulearned) obferue they crample/learne it by harte, and dynhe into they hartes. Saynte Bullyus adheren. tes are not ignoraunt they rule / Saynte francilkes frees boknowe / oblerne / and avaunce they patrones preceptes / pee and targe them aboute with them whether focuer they go / In to mothe that they thynke not themfelnes in faucte excepte theys boke be Swyth the ftu bye of fcripture.

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with them . Why fetther mose by they rule whythe was wayten of a man / then the bolve Chapftente by the bolve feripture / whyche Charge by d equalive preache buto all men! whyche we have all professed in baptyme? Ind to condude whiche is mook holy amons ae all others boctrones / and none to be compared wyth it / all thoughe thou hepe fer hunbuth to gedder and I wolde to BD that as Baul dyd wryte that the lawe of Moyles had no glowe in compary fon to the glowe of the Golpell that fucceded after it / that enen fo the cuangelves and epyfles were extemed of the Chapiten lo holve or haddein fochereuctence that the Docteynes of men in respecte of them myght feame nothynge holye . 3 am contente that cuerye man auaunce hys doctor at hys owne pleasure, let them extolle Albarte/ Blerander/ Saynet Thomas/Begidius/Bytharde / and Decam/ I wyll dimp. nythe no mannes fame no glowe/ Aother vet relyfte and reproue the olde maner of flus ove/Let them be wittpe/fotle / and in a maner about capacyte or angelicall / yet trulve multe they nedes knowledge that their are mooft true bn douted and frutefull . Daule and Saynete Johan woll / that we in bae the spretes of prophetes whether they are of God or not/and Saynet Bugultyne readynge all other mennes bokes with in ogement / requyre the none nother authoryte to hys bokes. Onlye in the Ceripture when he can not attay. ne a thonge / he lubmytteth hym felfe bnto it. Ind oure doctor (whyche is Chryfte) was not

In Exhantacion to

not alowed by the froles of Deuvnes / but of the heatenly father his owne and godly boyse bearynge wytnes and that twole /forfe at Toz Bane as he was baptifed and after in his transfrouracion on the mounte Caboz / fapinge: This is my welbeloued fonne in whom Fam plcafed / heare you bren . Dthrs fure authorpte/whyche (as they fare)hath no contradiccion/what franifeth thes / heare you hom: Ernive that he is onive the true teacher and instructore and that we ought only to be his disciples. Powelet enery man with they? holy affection prayle they authores as moche as they will / yet was this boyce with oute nave onely woken of Chiffe oure fauvoure bpon whome Descended the holye gooft in ty. kenelle of a Bone whych by b conforme the tea fimonye of the heavenly father . with thys spryte was Weter endued / buto whome the hygh theparde Christe commytted his theve once/twole/veethore to be feb a nourvilled/ meanynge truly no nother thynge but that he Quid instructe them with the heavenive fode of Chapftian doctrone.

In Paul Chilt semed in a maner newe botne agayne/whom he hym selse called a chosen
wisseliand a pure preacher of hys name and
glorge. Saynet Johan expressed in hys learnynge that thynge whyche he had souhed or
dronke onte of the holye fountayne of Lhrystes bosome. What lyke thynge is there in
Duns (I wolde not you shald thynke that I
speakert of enuye) what lyke thynge is there
en saynet. Thomas. Howe be it I commende

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the mannes bolyneffe / and metnell at the Cotte myt and in Daement of the other . 100hp Do we not all applye oure bilygente fin bye in thefe greate authores/ I meane Lhaffte/ 1920 ter/Baule/and Johan ? wohy beare wenot aboute thefe in oure bolomes? Why have we them not ener in oure handes ? who Do me not haunte/ feke / and ferche oute thefe thenacs with a curious diligence ? why acue we a greater poscion of oure lyfte to the ftu bye of Zuerroys / then to the Enangelye of Chapflerwhy Do we(in a maner) confume all oure age in the decrees of men and barne opinios whyche are fo contrarpe and diffentynge a. monge them felues ? Be it in cafe / they be greate Deuvnes that mabe foche conftitucy. ons vet notwithftan bynge onlye in Chryftes worde confosteth the erercyle / and inurance/ of hom whyche before Dod is reputed for a greate Deupne. Itis mete that we all whyche have professed the name of Lhavit (at the lefte of we have prompled with monte and harte) that we be instructe with the doctrine of Chrote/bernge vet tender infantes in oure parentes armes/and wanton chyldren at our nurlestete : for it is emprented mooft bepe/And cleueth mooft furely/ whyche the rube and buformed thelle of oure foule both fratte recepue and learne . I wolde oure fyifte and unformed fpeache fuld founde of Chavite/ 1 wolde oure ignozaunte chyldehode fhulde be enformed with Chapites Enangelve / and to them I wold Chapft fhulde ve lo fwetely tanght/that they myght be endamed to lone him. Ind

In Exhortacion to

Ind that after they hulde procede by a lytte and a lytte creppinge by the ground/ontyl that by intentyble incrementes they springe by to be kronge in Chist. Other mennestradicious are socke/that many repente them selves / because they have spente so mothe study and la boure by them. Ind often it chaunched that they which have moot manfully fought thorowal they; lyte enen but the death/to before de mennes doctrynes and decrees / Yet in the poynte of deathe have caste away their shylde/and have clene dysented from they; authors secte. In the best of the boly occupied in this holesome

meterne.

Let be therfore all with fernent befrie thavete after thefe furtuall furynges . Let ve embace them . Let be be findvonfly connerfante with them. Let be kolle thele fwete wor Des of Lhapfte Sopth a pure affection . Let ba be newe transformed into them / for foche ara oure maners as onre ftubres be / pee (and to be florte)let be bye in them / he that can not attayne them (but who is he that cannot yf he wyll hym felfe) pet at the latte let hym fubmytte hym felfe vnto them / recountynge them bery holy and as the flore house /or trefurve of Goddes owne mynde / from whence comethfurthe all goodnes . Yf a man wolde theme be a Reppe of Lharftes foote / Good Lorde howe wolde we knele and worthyope it ? And why do we not rather honoure by a aurche and lyuelye ymage whyche is moofte expective contagneth in thefe bokes ? Yf a man

the andre offcripture. alvele man wolde barnge bnto be Chiftes coote ol that whether/wolde we not runne bedlynge that bp to me myaht once kolle it ? Dowebe it of thon fcions hipnge oute hys coote/ferte/fhoes / an ball 1 bes hys housholde Auste / yet is there nothyinge mb la that bothe more trulye and expellely repreo that fente Chrifte/then the Bofvels and Epvilles. t the wegarnytheor adorne an ymage of wode Defen or frome with golde and precous Roncs for in the the love of Christe . But why are not thefe vide/ thonges rather garnyffhed worth golde a gent thors mes/pee a moose preconflye/pf fo anye thenleth/ accan be more precyous then they lythe they fome teprefent moche more prefentipe Linifte buto be/then any ymage can do? Is for ymages/ elvie what thonge can they exprelle but the fraure of hys body pf they expreste that. But the Eua et be Aueracly Doth reprefente and expreffe the quyche & e mor lynynge ymage of hys mood holy mynde, yes and Chailte hymlelfe fpeaking/ healinge/dep et ba

> tes of hom. In to moche that thou coul-Delt not fo playne and frutcfullye fe hym all though he were prefente before thy bodelye eves.

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The Golpell of & . Datheir. The Gofpell of D. Sharke, ű The Folpell of S. Lute. 11 The Colpell of S. John. fit The actes of the 3 polites wuitte by & Luke. b 300 The pille of & . Dani to the Bomarne. bă The i. pille of S. Paul to the Lozinthrans. bit The b. ville of S. Bani tothe Cozinth. íĽ The pulle of So. Baule to the Galathrans. . The pilte of & Baul to the Epheliaus. tí Thepelle of So. Dante to the Bhilippians. th The pille of S. Paule to the Colollians. Che.i.pille of S. Baule to the Cellaloniac Big rtin The. p.pille of & . Paul to the Ceffalonias. ED The frut villteof & . Danle to Eimothe. 101 The freon De piltte of & Baule to Eimothe pda The piftle of S. Danl to Citus. rbig Chepitte of & Badle to Whilemen. TIE The fritt pille of & . Weter. EE The feconde pillie of S. Detes The forth pillie of S. John. The fecond pille of S. John. Ptí rrb Brid The threde witte of S. John. The pillie onto the mebines. The pille of &. James. Ehe pfftleof S. Inde. The Benelacion of S. John .



CA Prologe

bpon the Golpell of Saynte Matthew, & touchynge r



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So touchynge the Enangelistes: pe fe in p new Tells met clearly what ther were, frite Watthewir. Wat. i. Unite Was one of Linistes Ipo lites/a was with Chille all the tyme of hys preacting and sawe a heard hys owne selfe all mote

all that he wrote. The frate Chapter.

The generacion of Jeln Chailte. The britt of Chailt.



Hisis the boke of the generació of Jelus Chill lonne of Danid the fonne also of Abraham. I braham begat Jeac: I faac begat Jacob:

Indas begat Phares & Zaram of Chamer: Dhares begat Wefrom:

Belrom begat Tram: Itam begat Aminadab: Immadab begat Maallon: Paallon begat Halmon: Balmon begat Hoos of Rahab:

Boosbegat Obed of Ruth:

Obed begat Jelle:

Jelle begat Danid the kynge:

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all that he whote. The frite Chapter.

The bysth of Chill.



his is the boke of the generacio of Zelus Chill lonne of Danid the fonne also of Abraham. Abraham begat Jlaac: I laachegat Tacob:

Indas begat Phares & Zaram of Chamer: Phares begat befrom:

Defrom begat Tram: Itam begat Aminadab: Iminadab begat Maallon:

Rasson begat Halmon: Halmon begat Hoos of Rahab: Boos begat Dbed of Ruth:

Obed begat Jelle:

Jeffe begat Danid the kynge:

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The golvell of S. Batthew. B.Reg.blf Danid the konge begat Salomo, of her th Libar.it.b Trasthe forfe of Mir:

Salomon begat iRoboam: Roboam begat Abia: Abia begat ala: Ma begat Tolaphat: Joiaphat begat Jonams Joram begat Dlias: Dlias begat Toatham. Boatham begat Achas: Bchas begat Brechias: Esechias begat abanaffes: Manalles begat & mon:

Amon beaat Tolias:

Tottasbegat jechonias a hes brettne aboute the tome they were carred amare to Babrid.

A. Darali. REEDI. apat.in.t.

And after they were brought to Babelon. Techonias begat Balathiel: Safathicl begat Zozobabel: Zosobabel begat Abind: Ibin'd begat Eliachim: Gliachim begat 2301: Ason begat Sadoc: Sadoc begat Achine Achin begat Elind: Eliubbegat Eleasar: Elcasar begat Mattham: Matthan begat facob:

Tacob begat Toteph the bulbande of ABarti of which was bosen that Telus, that is called Thuit. F

Wilthe generacions fro Bhaha to Danid & are,riid.generacions. Ind from Danid bnto the captimite of Babylon / are, riif, generaci. ons, And from the captinite of Babylon

Ebe A. Chap. Genchyntence/ a myste . Indaftet they wers warned of God in a breame that they fhalle not go agayne to Derobe , they returned inte they owne countre another wave. K unben they were beparted: beholde the an gell ofthe Lorde appered to Tofephin a breas me lavinge: arple a take the childe a his mother and five into Egypte / a aby be there toll 3 burnge the word. for Derode well felie the chylbe to Deftrop hom. Then he arofe /a tohe the chylice and his mother ho nyaht and beparted into Egypte / and was there buto the Death of Dero De to fulfyll that which was to hen of the lorde by the prophet whythe fayth: Dree.s. Dute of Egyte baue Tralled my fonne. orte Then Derobe perceauing that he was moc "blac hed of the woleme was exceding woth a lent Mon. forth allue al p chol Dich mere in Bethlee ain al the colles therof, as many as were two year resolde a bnd/ accordying to the tome whiche behad diligetly fearthed out of the mile men. Then was fulfylled that which mas wohen Jere. rrula 17 by the prophet Teremp lavenge: On the hylles was a boyce hear be/mouning/wepringe/and greate lamentacion : Bachel wepringe for her chyldren and wolde not be conforted because * were nat they xwere not. F that is / be 4 wohen Berode was beab:behold an an gell of the Lorde appered in a breame to Jo. caule they atv/ Ceph in Egypt favenge: aryle a take the chyl De appered BO 20 HIED and his mother a go into the lande of Trael, where. for they are dead whyche longht the chyldes amid C lyfe. Then be arole by and toke thechylo and onto bys mother/a came into the lande of Ifrail. racio But when he hearde that Archelans byd 7.2 pion 3 (4 to

The Cop. of S. Watthew.

tayene in Jury, the roume of his father he rode, he was afrayte to go thyther, Potwith frondynge after he was warned of Cod in a dicame he turned a lyde into p parties of Ca life, and went a dwelt in a crtic called Nasaceth/tofulfyll that which was hoken by the prophetes: he shalbe called a Nasarite. Kuche, Chapitre.

Tohn Baptist preached the kyngdome of god and remission of synnes.

John had his garment of camels here.

Jelus was baptised of John in the Jorda. Kuchen was baptised of John in the Jorda. Kuchen was baptised of John in the Jorda.

Mar.i.a Lu.in.a Sacha.i.a

A those dayes John Baptist came; t preached in the wyldernes of Jurye lavenge. Repet / p hyngdome of heaud is at hande. This is he of whome it is worke by p prophet Esay/which sayeth. The voyce of a cryer in wyldernes/prepare the lordes waye/and make his pathes strayght,

Ela.rl.a John.i.c War.i.a This John had his garmet of camels here and a gerdell of a skynne aboute his loynes Dis meate was loculted a wylde hony. Then went out to hym in Jerusalem and all Jury/ and all the region round about the Jozdan a were haptyled of him in the Jozdan cofel syngethey, synnes, k

Lu.ifi.b

fyngethey, fynnes, k *Wohen he sawe many of the Pharises tof the Saduces come to his baptyme, he sayd vnto them. D generació of vipers, who hathy taught you to fle fró the vengeance to come: Bynge forth therfore the frutes belögynge to repentance. Ind se that ye ones thynke not to saye in your selves, we have Ibraham to our father. For I saye vnto you, that God is able of the stones to rayis vp children vnto Ibraham, The full Thav.

Chift are alfo.riti.generacvons. A The bruth of Teins Chift was on this Lat. L. ofe moben bys mother Mary was betroued to Toleph before they came to Dwell tother the was founde with childe by the hos aboft. Then Joseph her bufbande bernes perfect man /s loth to make + an enfample venfample her was mynbed to put her away feeretip. * pohple he thus thought beholde the an-Hof bloide appered buto bom in a Dicame/ venge: Toleph the Conne of Danto feare not take buto the Mary thy Soufe. for that biche concerned in her, is of the holpe ghoft. he thall birng forth a forme and thou thale Il bys name Jefus, for he Thal fane his pece from they? fynnes. K all this was bone to fulfyll that whiche

as ipoten of the Lorde by the Brophete fayge. Beholde a may de that be with chyl de/a all hiringe forthe a fonne and they shall call sname Emannell / which is by interpreta.

on God with vs. k Ind Toleph assone as he awoke onte of we dond as the angell of the Lorde habe him to toke hys wofe onto him /a knewe her not Il the had brought forth her forte fonne/and The, 4. Chap. Jelus that led me name Jelus. How the worle men came from the gell to is a lange pulpp Chill whole flarre they had fene, oure, ome herode enquyied of the twile men the ome of the Carre. ow Joseph fled with the chylde a hys mos

erinto Easpt. pweiperode commannded all the children obe layne that were buder two yeares old. DOWN

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The Colp. of S. Batthebi. Joine Josephafter the death of Berobe in talled out of Egypt into Ilrael.

Withen Trins was boine at Wethli in Jury in the tyme of Betoden hynge. Behol Dethere came wifen frothe Well to Ternfatem/lapens

sophere (she that is borne kyng of Jewesi bane fene his ftarre in the Ged , and arecon

to worthphren.

When Derode the hynge had hear de thy he was tronbled a all Icrufalem wpthbyn and he gathered all the chefe to reles a bit bes of the people , and ared of them who That Buld be bome, and they laid butohi Bolop. B.a. at Bethiefin Jury. for there it is wytten the prophet. Ind thon Tethlee in the lande fohn, ba.f Jury art not the leeft cocernying the Prince of Juda forout of the fhall coute the capta ne that that gonerne my people Tfrael.

Then Dero be prenely called the Soyle mi and delegently enquesed of them the tyme the flarrethat appered / a fent them to Bet Icem lavenge: Goo and learche Dilygentiph the chylde . and when he have founde by byrage me worde/that I may come and m

Chyppe hymalio.

Mohen they had hear De the kynge they b parted: ato the Barre whiche they fawein Ette/went befoje them/tpl it came and in oner the place where the chylde was. wh they lawe the farte they were meruelog glad:and went into the boule and found thylbe with Mary bys mother , and and botwie a worthypped hymiand opened the entures a offered buto hum gyftes / gold STANCE

The.itti. Chapitre.

Bhigham . Euen nowe is the areput bnis the rote of the tree: fo that enery tree whyche birngeth not forth good frute / is hewe Dows

ne and call into the fyze.

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Ibaptyle von in water in a toke of repentanuce:but he that cometh after me/is mpgh. Lu.in.c tyer then 3 / whole thoes Jam not worthy to beare. He shall baptyle you with the holye abolt and withfre : which hath allo his fan Lu.in.c in his hande / & wyll pourge hys floure / and gadze the wheet into hisbarnes / a wel burne the chaffe with buquencheable fyze. F * Then cam Jefus from Galple to Jordan bnto John to be baptpled of him. But John forbade hym/farenge: Jought to be baptifed Lu.if.d of the and commelt thou to me Jelus anlive red alard to hom. Lettt be lo now. forthus it becommeth be to fulfyll xall ryghteoulnes. Chen he fuffred hym. And Jefusas fone as teoul. that he was baptyled came tranght out of the wa ter. Ind lo beauen was oven oner bym /and John fame the spryte of god descende lyne a Doue /a lyght bpon hym . Ind loo there came a boyce from heane layenge: Thisis that my purpole beloued sonne in whome is my delyte. K

Teherin Chapitre. 4 Dow Chill was tempted of the denell. Thecallynge of Peter and Indiew/and the

fonnes of Zebede.

- Hen was Jeinsled awaye of furte Jeins into wpl dernes , to be tempted of the fafteth. denel. Ind when he had falted fourty War t.b Dayes & fourty nyghtes , he was af. Lu.lin, a terwarde an hungred. Then came to hom the tempter a lay d: yfthou be the fonne of god co a b maunde

Mar.i.b

*all rogb. is: to bo al Poldinau. ces of god for foche asgod or Derned them for.

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The Colo of S. ABatthebi Joine Jolephafter the death of thero De b railed out of Empt into Ifrael.

When Tring was borne at Wethie in Tury in the tyme of Detoden hynge. Behol Dethere came wife m frothe Well to Ternfalem/layeng Pophere (she that is borne byng of Temesin bane fene his ftarre in the Ged , and arecom

hopies Dero De the hynge had bear De thy

to worthphren.

he was troubled a all Ternfalem wyth byn and he gathered all the chefe Breltes a Son bes of the people and ared of them who Emil foul Dbe bome. Ind they fate bntohi Bla. b.a. at Bethleein Jury. for thereit is wrytten the prophet, and thon Tethice in the lande ohn, ba.f Tury art not the leeft cocernying the Dina of Tuda. for out of the fhail course the capta ne that that gouerne my people Tfrael.

Then Berobe prenelp called the Sople m and briggently enquered of them the tyme the flarre that appered / a fent them to 16th Icem lavenge: Goo and learche Dilygenty the chyloe . and when ye have founde by burnge me worde that I may come and m

Chrope from alfo.

Mohen they had hear De the kynge they parted: ato the farre whiche they fawein Eelte frent before them tol it came and in oner the place where the chyl de was. wo they lawe the farte they were meruelog glad:and went into the houle and found thylee with Mary hys mother , and knd power worthpoped hymiand opened the salutes a officed buto bem gyftes / gold STAININ

The.itti. Chavitre.

Misham . Euen nowe is the areput bnte the rote of the tree: fo that every tree whyche birngeth not forth good frute / is hewe dows

ne and call into the fore.

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acl.

Thaptple you in water in a toke of reventanuce: but he that cometh after me is mygh tyer then I/ whose thoes I am not worthy to beare. De thall baptyle you with the holye abolt and withfree: whych hath allo hisfan Lu.ig.c in his hande / a will pourge bys floure / and gadge the wheet into hisbarnes / a wol burne the chaffe with buquencheable fyze. F * Then cam Telus from Galvie to Tordan bnto John to be baptyled of him. But John forbade hym farenge: Tought to be bautiled of the and commelt thou to me Telus anlive red afard to hom. Lettt be fo now. forthus it becommeth be to fulfyll +all ryghteoulnes. Then he fuffred hym. And Telusas fone as he was baptyled came Granght out of the wa ter. Ind lo heauen was open oner bym and Pordinau. John fame the forte of god delcende lyke a Doue /# light bpon him . Ind loo there came a boyce from heane layenge: This is that my purpole beloned fonne in whome is my delyte. K

Thein Chavitre, * F how Chill was tempted of the deucll. The callyinge of Beter and Indiewand the

fonnes of Zebede.

- Den was Jeine led a wave of forte Jeins into wpldernes / to be tempted of the fafteth. denel. and when he had falted fourty War t.b Dayes & fourty nyghtes he was af. Lu.inj.a terwarde an hungred. Then came to hom the tempter a fayo: pfthon be the fonne of god co

a b maunde

Mat.f.b Lu.in.c John.i.D

Au.in.d

*all rpgb. teouf, that is: to do al ces of god for foche asgob 01 Derned them for.

The Cottell of S. Matthew. maurbe that thefe fones be made bread. Be anfwered and lardeift is wivtten inan fhalt not true by b ca de oneir but by cuery worde that procea octh out of the mouth of god. Then the denvil toke hom by into the hole Den. bill.a evtic and let bom on a ponacle of the temples and fayde buto hym: pf thon be the fonne of god raft the felle bowne . for it is wittens Plat. rc.c. be thall gene his angels charge oner the / and with they bandes they thall bolde the bar that thou dalhe not the fote agarnite a ftone. and Jeinslay De to hym: it is mythen alfo: The ufalt not tempte the Lorde Ged. Den. bi.c. The denvil toke hom by agarne and lebte # hym into an erce dynglye mountayne /ather wed hom all paying domes of the wo la: all the glorie of them: a fard to hom: all thele worl Taeue porthon welt fall downe & worlppp me. Then lavd Jelus bnto bym: Anorde \$8 Den.bis. tan. for it is wirtte , thou Chalt morthen the and.r.b. Lorde thy God/a bym onely Chalt then ferue. Then the Denvi left hym/and beholde the an rels came and miniftred bnto imm. Frohen Telus had bear De that John was Mar.i.b. taken he Departed into Galile and left Plass Butib.b. reth/a went a Diveltin Capernanm / whyche Tob.iii.f. is a cytic byon the fee, in the cooftes of Zabu-100 ar.j. c. fon & Mephtalim , to fulfyll that whiche was Antina. Spoken by Elaye the prophet / savenge: The lade of Zabulo & Rephtalim, the way of the Tee beyonde the Torda/Balile of the Gentyls) the people whiche fat in Darchnes fame great lught a to them whiche late in the region and thadowe of death/lyght is begone to flyne. from that tyme Telus beganne to preach

Cla.ir.a.

The iff . Chapitre.

and to lave:repent / forthe hyng bome of heas

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+As Jeins walked by the fee of Balvie he anar. L. fametwo biethien: Simon whych mas calles An. b.a. Deter and Indiem his biother /caffynge a Deterand nette into the fee / forthey were fre hers/ & he Enduis. fard bnto them folowe me and I wpi make roufollhersofmen. Ind they ftranght mare lefte them nettes/andfolowed hom.

Ind he went fouth from thence / and fame, other two brethren, James the forme of Zebe be and John his brother /in the fhyppe worth John. D Zebede their father/mendyug they; nettes/& called them. And they without tarrenge lefte the flop a there father and folowed hom. K

43nd Jefus went aboute all Galple/tea. change in they fragoges /a meachange the golpell of the hyng dome / a healed all maner of freknes / & all mance dricales amonge the people. In dhisfame fpiced abroode throughe out all Spria. Ind they braught buto him al Cycke people that were taken with Biners byleales agryupinges/a them that were polleled with deuels a those whiche were lunaryke / & those that had the pallie /a he healed them,

and there folowed him a great nombre of people from Galile/ Kand from the ten cyties and from Jerulale, and from Jury/a from theregions that le beronde the Jordan.

The. b. Chapitre,

The. bit. bleffynges.

The last of the earthe who they be.

Chon thalt not hyll.

Chou fhalt not breake matrimonie,

Df Dinozeement,

Thou

The Cofell of S. Matthew. Thou Chalt not Cwere. Suffre gladly ininries and wionges. Lone pourcenempes. The he fame the people / he wente by into a monntayne/a whe he was let/ his disciples came to hima he opened Luc.bi.D. his mouth and taught them faving: Bleffed are the poore in fpryte , for there is . the kyngbome ofheaue. Bleffed are they that morne for they Chalpe conforted. Bleffeb are

munates

led are they which honger a thurlt for ryghte. teonines/forther Chalbe filled. Blelled are the mercifull/for they that obterne mercy. Blef. fed are the pure in hert / for they thall fe God. Blelled are the peacemakers / for they Chalbe called the chyldren of God. Blelled are they E. Det.ig.c. which fuffre perfecucion for ryghteoulnes fake for they is the hyng dom of heanen. Blelled are pe when men reuple you / and perfecute pon/a fhal failely fave all maner of eupli fay. inges against you for my fake. Reiorce a be glad/for greatis poure remarde in heaut. H

the meke/forther Chall inheret the earth. Blef

Balt.

Mar.ir.g. Lyght. and.ri.e

Ye'are the falte of the earthe: but of the falt hane loft her faltnes Swhat can be falted therewith: It is thence forthe good for no. thrng but to be caft out a to be troben bnder Luc.riin. d foteof me. Ye are thelpaht of p world. A cytte that is fet on an hyll cannot be hyd , neyther Abar, iif.c. Do men lyght a cabel/aput it binder a bullbell Luc .vin.b. but on a can delftick/s it lyghteth all that are in the houffe. Let youre lyaht fo thyne before mon that they mave le youre good workes ! glozity

for so persecuted they the Prophetes Swhiche

were before poure bayes.

The. b. Chav.

Moute poure father which is in heanen.

Thinke not that I am come to Deftrore Luc, toi. D. the law on the Prophetes:noz Jam not come to Deftrope them but to fulfyll the. for truely Tlage buto you tyll heaven & earth pervilhe one fotte of one tytle of the lawe thall not frape tyll all be fulfplied.

pobofocuer breaketh one efthele leaft com. maun dementes/ & teacheth men fo/ he Chalbe Jacob. S.c. called the leaft in the king dome of beane. But wholocuer obferneth a teacheth/thelame Chal be called greate in the king dome of heane. h

Afor I lage bnto you ercept poureryg! tronfines excede the ryghteoulnes of the Seri bes and Wharifes / re cannot entre into the hingbome of beanen. L

Ye hanc hear be how it was fand bnto the Grob.rr.e of oldetyme. Thou Chalt not kyll. for who. Deut. b.b. focuer hylleth/ fhail be in baunger of indae. ment. But Tlave bnto you wholoener is angre to his brother/Chalbe in Daunger of indge mit. Doholoener layth onto his brother racha Racha, thalbe in daunger of a couled. But who to ener fayeth thou fole fhalbe in baunger of hel fyze. Dell.

Therfore when thou offrest thy gyfte at the altare and there remembreft that thy brother hath ought against p: leue there thyne offering before the altre and go the wave full and be Becociting offre thy gyfte. k

Adgre with thone adnerlary quickly fobyles thon arte in the wave with bym, lest that aduerfary Delyner the to the indge/a the ind Luc.th.g. ge delruer the to the mynifter, and then thon be cafte into preson. Merety I save buto the

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The golpett of S. Matthew.

thon that not come out thence tyll thou hain

payed the bttermoft farthringe.

Benoutre Erod.rr.c. Erd.rn.d. War.r.a.

Ye have hear De how ftwas faybe to them of old tome. Thou thalt not comit advanter, But I faye unto you, that wholos are loketh on a wyfe, inflyuge after her hath committed advouring with her alredy in hys hert.

Rygist epe

Wherfore yfthy ryght eye offend the/placks hym out, and call hym from the. Better it is for the that one of the membres perially then that the hole body shald be call into hell. Also yf the ryght han de offende the/cut him of and call hym from the. Better it is that one of the membres perially then that al the body shald be call into hell. I

Denoscement. War.r.b. Luc.rvi.d. i.cor.ba.b.

It is lay d'wholoener put awaye hys wyle let hym gene her a teltimonial allo of the de noicement. It it I laye vitto you: wholoener put awaye his wyle (except it be for fornicacton) canleth her to breake matrimony: and who focuer maryeth her that is denoiled breaketh we blocke.

Leni.tls.c. Erod.tr.ü Deu.v.b.

Agapne pehane hearde how it was layd to them of olde tyme/thous halt not for were thy selfe/but: shalt performe them othe to God. But I save unto pon swere not at all: nether by heanen for it is Goddes seate: not yet by the earth/for it is hys fotestote: nether by Jern salem/for it is the eyete of that greate hunge: nether shalt thou swere by thy head / breause thou cans not make one whyte heer or blacke: But your communicació shalbe/ye/re: nay nay. For whatsoener is more then that/communicath of envil.

Dwere.

Ye have hearde how it is faybe / an eye for an eye:

The bi. Chan. en eve:a toth for a toth. But I faveto von/ Ero. rref e that pe relift not mog. E ut wholoener gene Den rir. b the a blowe on the tyght cheke/tourne to him Le. rriin. the other. Ind yfany man will fue the at the Luc. Dic. lame and take amave the coote Act him have the clooke alfo: And who former will compell right cheke theto go a mple/goo with bym theyne. de. me to him that areth and from hym that mole De botome tourne not awaye. Ye have hear De how it is fay de: thou halt I enf. re. lone thene nerghbour and hate thene enemy. Lent. M. That I lave buto rou/lone poure memyes/ Elelle the that courle pon. Do good to them. that hate you. Brave for them whiche do you monge/a periccute von/that ve mave be the theldien of youre father that is in he anen: for be maketh hys fanne to arple on the carti and on the good /a fen beth hysreyn on the infle & minit. orpf ve lone them whiche lone vou: what rewarde that pe haue. Do not the publicans enem lo- and pfpe befrendly to peace bethen onetye/what linguier thonge Do vee Do not the publicans lyke moles Ye that ther Publicas.

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TDfalmole/prayer/and fallynge. Do not regarde earthy thynges/but leke that which is heavenly that wyll by de.

webe perfecte cuen as youre father whiche

is in beauen/is perfecte.

Laste all care opon God/ for he careth for all
the hede to your almes. That pe generic not in the syght of men, to the intent that ye wool de he sene of them. The els ye get no rewarde of your father which is in heaven. When socnes therefore thou

The golpell of S. Matthew.
thon gened thene almes/thou shalt not make a trompet to be blouwen before the as p epocretes do in the synagoges and in the strees/for to be prayled of men. Herely I save unto you, they have they rewarde. But when thou does thene almes/let not the left hande knowe what the reght hand doth, that thene almes maye be secret: and the father whiche seeth in secret/shall rewarde the openly. I

Dager.

And when thou prayed / thou that not be as the ypocrites are. For they love to fronde a praye in the lynagoges/and in the corners of y firetes/because they wolde be sense of men. Acrelye I saye unto you/they have they? re. Howards. But when thou prayed/entre into thy thanks/and shutthy doze to the/a praye to thy father which is in secrete: a thy father whiche septh in secrete/shall rewards the openly.

Pablynge

Ind when re praye bable not moch as the Bethen do for they thynke that they shalbe hear de for they moche bablynges sake. Be ye not lyke them therfore. For youre father knoweth where of ye have nede before ye are of hym. After this maner therfore praye ye.

Luc.ri.a The pater nolter. sure father which arte in heaue/halowed be thy name. Let thy kyngdome come. Thy wyll be fulfylled/as well in earth as it is in heaven. Gene vs this daye once dayly bread. Ind forgene vs oure trespalles/even as we forgene oure trespallers. Ind leade vs not into temptacion: but delyner vs from enylly or thyne is the kingdome a the power. And the glorye for ever. Amen. For and yf ye shall forgene other men they trespalles/your heavenly father shall also forgene you. But a ye

MYEE

Mar.ri.c. Eccle.rrin Couenaut The bi. Thapt.

Swill not forgene men there trefvalles / no mote fal your father forgene yourtrefpaffes.

ABorcouer when pe falte, be not fab as fallwige. the proceptes are, for they diffegure they? faces/that they myghtbe fene of men howe they fafte. Merelye I fage onto you they have they remarde, But thou / when thou falte annoint thyne head /a walh thy face that it ap pere not buto me how that thou faltelt:but bu to thy father which is in fecrete and thy father which ferth in fecrete thal rewarde the over.

Se that ve gaddze von no treafure byon the earthe /where rult a mothes corrupte and Luc.rf.e. where thenes breake thorough and feale. But gad Die ve treafure together in heauen/where Ereafure nether rufte not mothes corrupte and where thenes nether breake bp noz vet feale . for whereforner voure treafure is there wil your

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The lyght of the body is thone eye. Doher Luc. ri.e fore of thone eve be fongle all the body halbe full of lyght. But and yfthyne eye be wyched then all thy body malbe full of darkenes. moherfore of the light that is in the be darke.

nes:howe greate is that darkenes.

Aftoman can ferue two mapfters . for lother he Challhaue the one and love the other or cle be fall lene to the one and Defpple the other: : pe can not ferne God and mammon Cherfore I lave buto you be not carefull for poure lyfe what ye thall eate or what re thall Two may Diynche/noz pet for youre body/what ye mail fters. put on. Is not the lyfe more worth then meat and the body more of value thenraymet? Beholde the fowles of the aver: for they lowe not Ancien.

neyther

The gowell of S. Matthew. thon genel thone almes thou fhalt not make a trompet to be blouwen before the as p ppos crytes boin the lynagoges and in the fretes/ for to be prayled of men. Mercly I fare bnto you , they hade they? rewarde , But when thou doek thrue almes let not thy lyft han de knowe what thy right hand both, that thene almes mave be ferret: and thy father whiche ferth in fecret/fhall rewarde the openly. L

Prayer.

And when thou prayell / thou that not be as the procrites are. for theplone to fonde a prave in the fynagoges and in the corners of p aretes because they wolde be sene of men. Werelye I lave buto you they have they remarbe. But when thon prayelf entre into thy thable/and fhut thy doze to the/a prave to thy father which is in lecrete: a thy father whiche ferth in fecrete, thall remarde the openly.

Pablynge

and when pe praye, bable not moch as the Dethen do for they thrnke that they Chalbe hear de forther moche bablynges fake. Be pe not lyke them therfore. For youre father knoweth where of ve have nede before ve are of hym . After this maner therfore prave ve.

13 Luc.ri.a Therater nofter.

Mar.ri.c. eccle.rrin Conenaut

L urc father which arte in heaue / halowed be the name. Let the kengdome come. The well befulfylled as well in earth as it is in heanen. Gene ve this dave oure Davly bread, And forgene be oure trefpalles/ enen as we forgene oure trefpallers. Ind leade be not into temptacion: but Delpuer be from envil. for thone is the kingdome a the power/ and the glowe for euer. Amen. for and pf pe Chall forgene other men they trefpalles/ your hear menty father thall allo forgene you, But a re Sor W

C

The bi Lhapt.

well not forgene men thepr trefpalles / no mote thal your father forgene yourtrefpalles.

4 Moreouer when pe falte, be not lad as fallyinge. the proceptes are, for they diffigure they? faces/that they myght be fene of men howe they falte. Tetelye I fage bnto you they have they, rewarde, But thou / when thou falte annoint thyne head /a wath thy face that it ap pere not buto me how that thou fastest but bu to the father which is in fecrete, and the father which levth in fecrete/thal rewarde the opely.

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The lyght of the body is thone eve. woher- Luc. ri.e fore of thone eve be fongle all the body halbe full of lyght. But and yfthyne eye be wyched then all thy body malbe full of darkenes. poherfore of the lyght that is in the be darke. Darknes.

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neyther

The gofvellof . Watthew. nether repe nor pet carp into the barnes: and pet poure headenly father febeth them. Treve

not moche better then they?

Lilyes.

Which of you (though he toke thought there fore)coulde put one cubite unto hys flatute! Ind why care ve then for rayment (Confide the lylics of the felde how they growe. They labournot nethet fpynne. Ind vet foz all that I fave buto you/that cue Salomon in al hps covalle was not arayed toke buto one of thele wherfore yf God io clothe the gralle/which is to daye in the feld and to mozowe halbe caft into the fornace Mall he not moche more do

thefame buto pouro ve of lytle faythe Therforetake no thought, favenge: what

hall we care or what that we byonke 102 wher with thatt we be clothe De After all thefe then gestehethe gentyls. for youre heanenige father knoweth that pe haue nede of all thefe Brngdom thenges. Butrather scheve frig the kingdom of heave a the registeenines there of all the ofheauen. fe thinges halbe miniftred bnto yen. K Lars not the for p morow/but let p morow care for it felfe: for p dave vaclent hath ener prough of The.bn. Chapter. ly 30 me trouble.

& Judge not that ve be not indged. Are and it halbe genen you. folgene as pe wolde be forgenen. The Crapte gate and broade waye. Beware of falle prophetes.

Cobuyld on a rocke is fure. Co bupl de on fande anapleth nothinge.

Andgenot Luc.bi.f.

aldgenot/that ve benot in baed. for as pe indge to mall pe be indged. And with what measure ye mete, with pla ene fball

The bti. Thave.

the thall it be measured to you agavne. boly feil thou a mote in thy brothers ere/a perceynell not the beame that is in thone ofone eve. Dr why favelt thou to thy brother: fuffre me to plucke oute the moote out of thone eye/and heholde a beame is in thone owne eve. Y porty te frift caft oute the beame oute of thone ofo ne eve/a then Chalte thou fe clearlye to plucke oute the moote out of the brothers eve.

dene not that whiche is holy to bogges/ne ther cast ve youre pearles before Copne /leste they treade them buder they fete, and the of ther tourne agayne and all to rent you.

Are and it halbe genen von. Deke and re that funde, knocke and it that be overed buto you. for wholocuer areth recepneth / and he Couenails that feketh fyndeth/and to him that bnocketh tes. ft halbe opened. Isthere any ma amoge you Auc.ri.b. which of hos sonne ared hom bread wold offer hom a ftone : D; pf he ared fythe wolde he profer hym a ferpente. Yf pe then whiche are envil can gene to youre chyldren good giftes how muche more shall youre father whiche is in beancacue good thiges to the pare him?

Therfore whatfocuer pe wolde that men fulbe do to you euen to do pe to them. This Law & pro

is the la we and the Ptophetes.

Enter in at the frapte gate: for wobe is the gate and broade is the wave that leadeth to Luc. vi.c. beftrucepon:and many thereby whiche go in Luc, zin. D. there at. I ut ftrayte is the gate/ and narowe Strayte is the wave which leadeth unto lyfe:and feawe there be that frn de it.

4 Beware of falle Brophetes/which come maye. to you in Gepes clothynge/ but inwardly they

Dogges & fwrnes.

phetes.

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The gowell of & . Matthew.

Halfe prophetes. Luc.pi.f

are rauenynge woines. Ye hall knowe them by theyafrutes . Do men gabbie grapesof thornestorfrages of briest Enen lo cuerre good tree birngeth forthe good frute. Euta corrupte tree bryngeth forth cavil frute . 3 good tree cannot bipnge forth bad frute / nos pet a bad tree can bingforth good frute. Eue ry tree that bringeth not forth good frute hal be bewen Downe/a cafte into the fre. woher. fore by they frutes re Ball knowe them.

MBafter. Beaffer. Lac.kiu.c.

Pot all they that fare buto me/ &Baytter/ mayter fal entre into the king dome of hea. um but he that both my fathers will whiche is in brane. Kabany will fave to me in that Dave/mayfter/ mayfter / haue we not in thy nameprouhefvet And in thy name baue call cut deuils: and in thy name haue wie many miracice: Ind then will & knowledge bnto them that I neger knewe them. Departe fro

Bfalm,bi.

me ve workers efiniquite. Mohofocuer heareth of methele fayinges/4 Doth thefame & well irken hum buto a wife man which bylthis house on a rocke: a aboun-Daunce of rayne Defce Ded/a b flubbes came/ a the wendes blewe and bette boon that fame house and itfel not because it was groumbed on the rocke. Ind wholoener heareth of me

on fande.

To bimibe their favengesand do them not, thatbe like. ned buto a foir the man which burit his house boon the lande: and aboundance of ranne del cended and the findbes came, and the won. des blewe and bet roon that house / and it fell and great was the fall of it.

Mar.i.c. Luc.iin.c.

dudit came to palie that when Jefus had D ended thefe layinges the people were afton.

nred

The. bit. Chap.

ared at his doctrine . for he taught them as one hanvinge power and not as the Seribes.

The.vin. Thapter.

I a lever is clenfed.

The Centurion that came to Chill. Deters motherelam was healed.

fores haue holes and byides haue neltes.

Let the deed burve their dead.

Telus flept in the farp.

how the fwyne were carred hedlyng into the

fee of the Denelles.

Dow the herd men fled to the citre.

Dfthe frek of the valleye.

The he was come downe fro p moun Mar.f.d. tayne/moche people folowed hym. In.b.c.

ped him faving: Dafter pf thou wylt & teper. thon calt make me clene. Ind Jefus put forth

his had a touched him faying: I will, be thou clene/a immediatly his leprofre wascienleb. And Jefus fard bnto him: Sethou tel no ma

but go a theme thy felfe to the prelt/ a offer the Leuirith.

gyft that Moles comanded in wytnes to the. Luc, bij.a ther came onto him a certayne Centurio/and beloughthim faying: Mafter my fernannt lyeth licke at home of the pallye, a is grenoullye papned. Ind Jefus fard onto him. I will co. me and heale him. The Centurion antwered Centurion and layde: Syl I am not worthy that then that delt come under my rofe / but (prake the worde only a my feruannt halbe healed. for Jallo my felfe am a man bnber power/a has ue lowdrers buder me/ a T lare to one go / & he goeth/a to another come/a he cometh : a go

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Mitter Dareknes. The Bosp. of S. Watthew.

my sernaunt/do this/a he doethit. when Ferms heardethat/ he manucled a sayde to them that followed hym: Werely I saye unto you/I have not found so great sayth in Israel. I say I therfore unto you that many shall come from the east and west/and shall rest with Ibraham Isaac a Jacob in the kyngdome of heaven/a the chyldren of the kyngdome shall be cast out in to utter darchnes: there shalve weepinge a grasshing of teth. Then Jesus sayde unto the Lenturion/go thy waye/a as then belevest so be it unto the. Ind his sernaunt was healed the selfe houre.

Mat.l.c Luc.in.f Peters motheretame. And then Jefus went to Peters houle/ & fawe his wrues mother lyinge fycke of a fence, and touched her hande: and the feder left hyp: and the arole a ministred unto them.

Mar.i.d

when the even was come, they brought be to him many that were polleded with Benils. Ind he call out the sprites with a worde, and healed all that were sychecto fulfill that which was spoken by Claias the Prophet / savenge: He toke on him ours infirmities , a bare ours fockenelles.

Luc.ir.g

when Jelus lawe mothe people about him the communded to go over the water. Ind ther came a Heribe and layd unto him: Waster/J will follow the whither locuer then goet. Ind yelus layde unto him: the force have holes, and the byz does of the ayer have neltes, but the forme of the man hath not wheron to rest his heed. Inother that was of his disciples layde unto him: Walter/instre me bysite to go a burre my father. If ut Jesus layd unto him: Follows me/a let the deep burye their deed.

* And

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A 3nd he entred into a fhyppe/s hys offci. SBat.fit. b bles folowed hym. and beholde there aroles Luc. bis. b great tempelte in the fee in fo muche that the five was coursed with wanes, and he was allepe, Ind bye difciples came to bym and Jefus feswohe hym/layinge:mapfter fane bs/ we pe- peth in the roffe. Ind he lay d to them: who are pe fcarful fbrone. o ve of lyttell fayth: Then he arole/a rebuheb the wondes a the lee/a there folowed a great calme. Ind the men marneyled a layde: what maisthis/p both wyndes afee oberhime k

And when he was come to the other ly de in D to the countre of the Gaberenites there met Mar. b.a. hymtwo pollelled of denylles / whiche came Luc. vind out of p granes a were out of mealure france Cabereng fo that noma might go by p way. Ind behold tes. they cryed out lavenge. D Jelu the forme of God what have we to do with ther arte thou come hother to tozment be before the tome be come: And there was a good way of from the a great heerd of swyne fedynge. Then the deuple befought hom faveng:pf thou call vsous fuffre vs to go our wave into the heerd offor ne. And he fand buto the: go poure mayes. Then went they oute and departed into the heerd of fwyne. Ind beholde the whole heerd of fwyne was carped with violence hedlyng into the fee and perpffhed in the water, The the heerdme fleed a went they; waves into the critic/atolde cnery thonge/and what hab fortuned buto thepollelled of the bentle, Ind beholde ail the cotie came oute a met Icfus. And when they fame hym they belought him to departe out of they coffes.

The.ir. Chapitre.

15 (in

Dome.

The Golp. of S. Matthew.
Thowe Matthew was called.
Now Chailt fate a eate to publicas a lynners.
The rulers doughter.
The woman that had the bloudy yllue.
Two blynde are cured.
Ofhym that was domme and defte.
The harnelt is great.

Mar.h.a Luc.b.d

Ballye,

This myrade thatbe a lygne to you that I have power to forgene Cynneg.

Mar.h.b Luc.v.f Matthew,

Den he entred into a fapupe / a palled ouer a came into hisomnecrtie. Ind lo ther brought to hom a ma focke of the pallie lyenge in his hed. Ind whe Teluslawe the fayth of them the layde to the Tycke of the pallie: Conne be of good chere thy fynnes be forgeuen the. Ind beholdecertayne of the Beribes fard in them felnes/thys man blathhemeth . Ind when Jefus fawe they; thoughtes he fand : Wherfore thinke ve curll in your hartes: Whether is eaffer to fave thy frnnes be forgene por to fave: arple a walker That ye may know that the sonne of ma hath power to forgene fynnes in carth, the fave he bnto the fycke of the palfe: Arple, take by the bed/a go home to thyne houte . Ind he arole & Departed to his owne boufe . Ind when the people fameit / they merneyled and glozifyed a god which had geuen foche power to men. k

And as Jelus palled forth from thence/ he lawe a man lyta receauging of cultome/named Watthew/ a layde to hymifolowe me. And he arole a folowed hym. And it came to palle as he lat at meate in the houle/ beholde many publicans a lynners came a late downe

alfo with Jelus and his disciples.

when the pharifes lawe that they lay de to his disciples: why catch your mayber with

publi.

The ir Lhav.

publicas a fonnero : Dobe Teinsheard that he Bublicas fand buto the: The whole nebe not the philp 'w Teins. cion/but they that are fycke. Go a learne what Bereve that meaneth: I have pleasure in mercy, and not facrifie notin offerpng. for I am not come to call the ce. ryghtemes butthe fynners to repentannce. & Dree, bi.e

* Then came the Bilciples of John to him faveng: Dohy Do we a the pharifes falte ofte/ Johns Dil but the Difciples fall not ? Ind Jelus fayde ciples fall. buto them: Lan the wed dynachyldien moine as longe as the bir begrome is to them ? The tome woll come when the bir begrome malbe taken fro them a then hall they falte. Ao ma petceth an olde garment with a peace of newe Rems old dooth . for then taketh he awave the pece agre not. agarne from the garment / and the rente is made greater . Repther Do me put new wone into olde bellels/ forthen the bellels breake/ and the wone runneth out and the veffels perythe. But they powe newe wyne into newe belleis and fo are both faned to gether. k * Dobrics he thus wake unto them / beholde there came a certayne ruler / and worthwised hyin faveng: my donghter is cuen now wecafed but come a lay thy hande on her /a the thal irue. And Telusarole a folowed hom worth his disciples. And beholde a woman whyche was discased with anyffue of bloude.th.yea. rcs/ came behande him a touched the heme of

his vellure, for the layd in her lelfe:pf 7 map

touche but enen his velture onchy / I hall be

fafe. Then Telustourned him about/and behelde her favenge : Doughter be of good con-

forte the fauth hath made the fafe. Ind the

the rulars doughter. Mar.b.c Lu.viii.f 16loudy pilue.

was made whole euen that fame houre.

e/thp tavne man thers HrH e/thv alker hath de he pthp arose nthe fred B

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The Gow. of So. Matthew.

Ind when Teins came into the rulets hou le/a lame the miniarcrs and the people ragin ge:he fay de buto them: get you hence / for the may de is not deed but fleveth . Ind they law ghed him to scorne. Issone as the people we re put forth / he went in and toke her by the hand/a the maybe arole. And this was now

fed through out all that lande.

The bild

Luc.ri.h

Domme.

Linc fe De-

mpil.

and as Telus Departed thence/ two blinde men folowed him cryinge a fayinge: D thou Conne of Danid hane mercy on bs. Ind when are cured, he was come to the houle , the blinde came to him. Ind Teins favo pnto the: Belene ve that I am able to do this : Ind they layde buto him: pe Lozd. Then touched he their eyes fay inge: according to your farthe be it buto you. And their eves were opened. Ind Jelus char. ged the fayinge, Sethat no man knowe ofit. But they affone as they were Departed fpreed obroade his name through out all the lande. Mar.bu.d

as they went out beholde, they brought to him a dome man polleffed of a Deupli. Ind as fone as the Deuvil was calt oute , the Domme fpake. Ind the people merneyled fayinge:it mas nener lo fenc in Tiracl . But the Pharis fee fay de: he cafteth oute denvis / by the power

of the che fe Denvil.

Ind Telus went about all cities a tonnes teachinge in their fynagoges and proachinge the glad to dinges of the hong dome, a bealing ge all maner licknes and dyleales among the veople. But when he same the people / he had compation on them / because they were price awaye and frattered abroade / quen as thepe bauinge no thepherd.

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Thenfarde he to his Difciples / the harnet Barnel is isarcate but the laborers are feame, wherfor accat. replaye the load of the harnelt, to fende forthe laborers into his harnelt.

The.r. Chapter.

The fendring forth of pavoftles to preache. Sheve amonge wolucs. morle as ferventes and innocent as dones.

Adhecalled his.rh. bilciplesbuto him a gane them power oner vuclene fppytes/to call the oute / a to heale all ma. Lac. bi. 5 ner of lickenelles aal maner dyleales.

The names of the.ri. Apollies are thefe. Che fout/ Symon called alfo Deter and In Che apolt-Drew his brother. James the fonne of Zebede les are fent and John his brother. Bhilip a Bartlemem, Chomas a Mathem the Dublican . James the fonne of Alphe / and Lebbens otherwele talled Cabbens. dimoof Canciand Judas

Tharioth Sphich alfo betraped him.

The.rg.drd Telus fent and commannoed Luc.ir.a them fayinge. To not into the waves that leas De to gentels & in to the ceties of the Samari tansenter ve not . But go rather to the loft frepe of the houife of Ifrael . Go and preache faringe:that the kyng Dome of beaue is at han-De. Deale the licke clenfe the levers / rayle the Dred fafte onte the denvis. frely pe haueres craued frely gene agame. Boncile not gol 2/ not filner not braffe in youre gribels not pet scriptowerdes your igener: nether two cotes/ nether figes/nozveta ttaff: . for the workma is worthy to have his meate. Into what locner enters toune ve hall come, engapre who Luc.t.e 15 with in it/s there aby de tyll pe go thence

The Cow.of S. Matthew.

3nd when pe come in a houle fainte thefame. and of the house be worthy / pour peace thall come bpon it . But pfithe not worthy / your

peace hal retourne to you agayne.

and whofocuer mail not receaue pon mot will heare your preachinge / when re Departs onte of that house or that cric / hake of the Dufte of pour fete . Truely I fave bnto von:it halbe eaffer for p lade of Zodoma & Comop ra in p day of indgement, then for that cytic.

Beholde I fende von forth as Gepe among wolnes. We re therfore wofe as terpentes /1 innocent as boucs. Beware of men /forther hall delyner you by to the counsels and that scourge you in they, synagoges. Ind ve shall be brought to the beed rulers and hynacsfor my lake in writnes to them a to the gentyle.

But when they deliver you by take no thought howe or what re thall speake, for it halbe gene you even in the fame houre what pe thal far. for it is not pe that fpeaketh but p frite of your father which weaketh in you.

The brother hall betrave the brother to Death and the father the Conne. Ind the chyl-Dien mal arple acapuft they, fathers and mothers /a that putthem to death, and ve thalbe bate D of all men for my name. But be that en

Durcth to the ende fhalbe faued.

mohen they perfecute you in one cytic, five into another. I tell you for a truthe, pe thall not formhe all that cytics of Itracil tyll the Conne of man become . The Disciple is nota. boue his marfternoz pet the feruaunt about hye Lorde. It is prough for the disciple to be ashis mapferis, and that the feruaunt be as bys

Duft

Cheve a. moge mol. neg.

mpleas Cerpentes: Innocent as douce.

The write Weaketh in bs.

Disciple.

The.r. Chav.

islorde is. Yf they have called the lorde of he houfe Beelzebub: how moche more Chall her call them of hys housholde for feare the not therfore.

There is no thonge to clotte, that thall not Bar.iig.b be opened and nothing to hyd that thall not Luc. big.c. be knowen.

pohat I tel you in barchnes that fpeake ve in lyaht, and what we heare in the eare , that

preache pe on the house coppes.

Ind feare ve not them which hell the body and be notable to kyl the foule. But rather fea feare. rehmm/ which is able to destroye both sonle and body into hel. Are not two fparowes fol. Defor a fartlyinge-And none of them Dothe wes. light on the grounde/without voure father. and now are al the heres of youre heades nubied. feare ve not therfore: ve are of more bane then many sparowes.

Appholoener therfoz hal knowledge me be. Lonfelle. fore men typm wyll I knowledge also before Mar vind my father which is in heaven But wholoever Luc.ir.c. thatt denve me before men fim wit Tallo de and ra.b nye before my father which is in heanen. Y

Chynke not/that I am come to lend peace into the erth. I came not to fende peace/ but a Denve fwearde. for] am come to fet a man at bari- Luc.rh.f. aunce agapult his father/s the Doughter aga- & fincarde ynither mother/ap boughter lawe agaynite her mother lawe: Ind a mannes fooes halbe they of hys owne houtholde.

De that leneth bys father of mother more the me is not mete for me. Ind he that loneth hps fenne/or doughter more then me / is not mere for me. Ind he that taketh not hys croffe Luc. rith.

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The Golpell of S. Matthew. and foloweth mezis not mete for me. He that fyndeth hysirfe/hall lofe it: a he that lofeth hysirfe for my fake chall funde it

hys lyfe formy lake hall fynde it. De that recepucth you recepucth me: the

that recepueth me/recepueth hym that fet me. He that recepueth a Prophet in the name of Prophet/hall recepue a Prophetes rewarde. But he that recepueth a rightens main y me of a ryghteous man, thall recepue y rewarde of a ryghteous ma, and whose cuer that ge ne buto one of the selythe ones to dynk a suppe of a colde water only in the name of a district you of a trueth/he thall not lose by

Recepue. John.ch.c.

Couchau. tcs. Mar.ir.f.

rewarde. Thehe.ri. Chapter. Tohn fent disciples to Chaile. Lome buto me all pe that laboure. The voke of Chailt is easy.

Ad it came to patte when Jefas had, made an end of commanding his.th. disciples/that he departed thence / to teache and to preache in they cities.

Luc.dh.c.. John len-Deth to Ligilt,

Awhen John beynge in prelon hearde the workes of Christ, he sent two of hys disciples a say d unto him: Arte thou he that shal come or shal we loke for another? Tesus answered a sayde unto them. Go a shewe John what ye have hearde a sene. The blynd se the halt goo the lepers are cleused, the deet heare, the dead ryse agayne, a the glad tydinges is preached to the poore: And happy is he that is not; essent ded by me.

And as they departed Jelus begane to bus he buto the people of John. What for to les went ye out into the wylderness went ye ent to le a rede hake to the wynder other what

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The.ri. Chap.

ment ye out for to fer a man clothed in fooft tayment: Beholde they that weare fooft clothond are in hyngeshoules. But what went recut for to lera prophet: Ye 3 fare to you e more then a prophete. for thys is he of whome it is mitten, Beholde/I fen be my mellenger Bala,ty,a before thy face which that prepare thy way before the. F

Amereive Tlave buto you among the chylben of wemen arole there not a greater then John the Baptit. Aotwithftabing bethat is leffexin the hyngbome of heanen is greater then he, fro the tyme of John the Baptift hp. therto the kyng dome of beauen fuffreth. bio. lence/a they that go to it io violence plucke it unto them. for all the prophetes and the lawe mophelyed unto the tyme of John. Alfo pf leile. re will recepte it this is Belyns which fould come. De p hatheares to hearelet hi heare. K

* Chaffe which but bled homfelfe to the croffe mas Luc.rve

But where buto thall Tipken thes genera don- It is lyke buto childzen which fyt in the Auc. ba.c. market a call unto they? felowes and laye: we haueppped buto you/a ye haue not' banuled: we have mourned buto you and ve have not forowed, for John came nether eatringe nor dynaping a they saye he bath the denvil. The fonne of ma came eatynge & Dzynkyng/a they lave/beholde a glutton a divnker of wone / & a frende unto publicans a lynners. Rener wyldome thelater wploome isiultifred of herchylogen, Luc.r.

Mala.kith

Then began be to bpbray o the cytics/ in which moot of hys miracles were done, betante they meded not, wo betat he Chozalin. Chozalin. Wa betothe Bethlaida : for yf the miracles Bethaida which were thewed in you, had bene done in

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The Golpell of S. Matthem. and Epite and Sibon, they had repeted log and ne in fach cloth & allhes. Reuerthelelle T far to you:it thall be eafper for Epie & Spoone the Dave of indgement then for you. Ind thon Lavernaum which art lyft by buto beanen falt be brought Donne to hell. for pf the min cles which have bene done in p had bene for wed in sobbithey had remayned to this day, Acuerthelelle I fay bito you:it halbe cafie forthelande of sodom in the bave of indan ment then for the. F

Luc.r.c.

The Soule knewe not Fabes hueme. God ignot knowen as a father/ but thosow Dhaift. Yorke.

+atthattyme Jefus anfwered and fart Turaple the o father Lorde of heanen a crth because thou halte hob thele thonges from the wrie and prubent, and hatt opened the but babes: enen fo father, for fo it pleafed the. 31 thonges are cenen buto me of my father, Ind noma knoweth p fonne but the father: nether knoweth any man the father/ faue the fonne and he to whome the fonne wyll open hym.

Lome bnto meall pe that laboure and an laden and I wyl cafe you. Eake my yoke on you/s lerne of me/for 3 am mehe & lowly in 5 herte:and ve thall fynd reft onto your foules, for inp poke is cafr: mp burde islight, k

Withe.rn. Chapter. Dow the disciples byd cat come bpon the faboth daves. The wrthered hand washealed. The birnde and dome was healed. The Pharples required a figne. The bucleane wirite that walketh thorow dive places. How the mother and brethren of Chrie Rode at the doze.

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The rif Lhav.

T that tyme Telus went on the faboth Daves through p come a his Discoples were an hungred/ abegan to plucket cares of come/a to eate. When the pha Louise effeafam that they fav De buto bom: 15 chold: they Disciples Do that which is not lawfull to no boon the faboth daye. We fay b onto them: Dane ve notreed what Danid Dod/ when he was an hougered and they also whiche were with hym. How he entred into the house of Saboth. God/a atethe halowed loues which were not i. Re. rri.b. lawfull/for hym to eate nether for the whiche Balowed were with hym/but onelye for prieftes . Di loues. have be not reed in the law/how that the prefles in the temple breake the laboth Dave and petare blamelelle. But I fage unto pou : that here is one greater then the temple. Doberfore Metcle & yfge had wylt what thys favenge meaneth/ not factirequipe mercye a not lacrifgce : pe wolde ne. fice. net haue co demned innocentes. for the foune. ofman is Lorde enen of the Saboth Dave.

Ind he departed thence/a went into theps Bar. iin.a why in his fragoge: a beholde there was a man whiche Luc. bi.b. had hys hand dired up. And they ared hym, whether. layinge:is it lawfull to heale voon the faboth ed han de. Dayes:becaule they myght accule bym. Ind be fand buto them: which of you wolde it be / pf. he had a thepe falle into a prette on the faboth Saboth Dave that wolde not take him a lyft him out? Ind how muche is a man better then a thepe? Epherfore it is lefull to Do a good bede on p faboth Dayes. Then fayd be to the ma: Aretch forth thy hand. Ind he ftretched it forth. Ind it was made whole agarne lyke unto pother,

* Then the Whariles went out / a helde a countell

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t that

The Gop. of S. Matthew.

dunkel agapul him/how ther myght bester hym. When Jesus knew de he beparted there a moche people solowed hyme and he healed them alles charged them ethat they shild e not make hym knowen: to sulfall that which was southen by Elay the Prophet which i ageth. Beholde my chylde whome I have chosen my heloued in who my soule delyteth. I wyl put my spete on hyme he shall shew ingenet to the gentyls. He shall not stryne he shall not crye nether shall any man heare hys vorce in the stretes a broked reve shall he not breake, and sace that begynneth to burne he shall not quenche/tyll he sendeth south subgement was

Cla.ry.a

Mar.the.

Bipnbe &

Belsebnb.

victory/s in hys name that the getrls trust. he Chen was broughte to hym one possessed with a victyll which was both blyn de a domine that he healed hym/in so mothe that he which was blynde and bomme/both spake s sawe. Und all the people were amaled/s sayde: Is not thy sthat sounc of Daus b. But when the Pharyses heard ethat/they sayd: They felow dryneth p deupls no nother wyse oute but by the help of Beisebub the chefe of the deupls.

Eni Jelus knewethere thoughtes et layde to them. Enerye krngdom deur ded withinit leife/habbe brought to naught. Perther hall any ciricor houdhold deur ded agaruft it felf/corpune. So pflatäcan out latä/then he is de ny ded agaruft himleife. How hall then hys hyngdo endurer alloyt I by the help of Belu but cast oute deurls by whole helpe do yours children cast them out. Therfore they shall roure in dees But of I cast out the deurls by the spreech of God: then is the krug dom of god

FOIH¢

ochtop d thêce bealed de net is mas: areth: hafen Hoor E gemet allnot irce in 2cahe/ all not t onta tuft. k MeHed. Dom* Sobidi lawe. De: 39 ien the felow butby cupls. taple ithinit r Chail it Celt/ e is de en hys

2Belse poure thalbe. pls bp ofged SOTH

The. rt. Thap.

mme on you? Ether how caa man enter inte afteng manes houfe/a bioletty take awave bys goodes: ercept he fout bond & Brong man/ s the foorle his houfe: Thethat is not fo me/ Luc.t. .. is againft mc. Ind he p gadbereth not fo me/ frattereth absobe. Doberfose I fay unto pon/ al maner of fonne a blafbhemp fhalbe forgene bnto men:but the blafphemy of p fpiete/ fall Blafphe not be forgenen onto me. And wholocuer fpea mpe, beth a worde agarnft o fonne of ma it fhalbe forgenen him. Ent boholocuer fpeaketh agaift b boly goll/it hal not be for geuen him nether in thre would nether in the would to comme.

Ether make the tree good a hes frute good alfo:01 els make the tree eupli a bys frute cuil Luc. bi,b, alfo. for o tree is knowe by hisfrute. D generacyon of popers/how can ye tave well/ when peyour felnes are suglie for of the aboudance 19/ loche 18 of the hert the month fpeaketh. I good man the tree, out of the good treasure of hys bart, birngeth forthgood thunges. Ind an civil man onte of hyscupil treafure, bringeth forth cupil then. Ybelwozd B westent I fave buto you that of enervey Dell worde that men thall have spoken: they thall genea countes at the daye of indgement. for by the wordes shou frait be instifred and by the workes thou be condemned. K & Then antwered certaque of the Seribes & Luc.ri.b of the Pharyles lavenge. Mayter / we wolde farne lea franc of the. Weaulwered a land to Sygne. the. The envil a adusutrous generacio febeth a lygne, but there thall no figne be gene to the fane the frane of the Prophet Jonas. foras Jon.V.a. Jonas was thie payes a thie nyghtes in the Syene of whales belly: le thall the fonne of man be thee Jonas.

£.D.

Be p frute

Daves

The Cow. of S. Matthew. Aminite. Daves athenyahtes in the hart of the earth. The men of Minine Mall ryle that Dave of en. Reg.r.a indgement with this nacio/a cobemne them: h.par.ir.a. for they amended at the preaching of Jonas.

Ind beholde /a greater then Jonas is here. The guene of the fouth thall ryle at the day of indgement fo the generacyon a hal codene the for the iscome fro b prermot parties of the worlde to heare the woldom of Salomo. Ind behold a greater then Salomonishere.

The bucka me fpipteco meth agayne.

Jon.(b.b.

when the bucleane louvte is gone out ofa man he walketh throughoute Dire places, fehynge reft a fon beth none. Then he layeth : 3 Swill retourne agayne into my house from whence Tcame oute. Ind when the is come! he fin beth the honfe empty a fwept a garnyl thed. Then he goeth hys wave /a taketh buto hom fegen other havtes woalle then hom felfe and fo entre thep in & Dwel there. Ind p ende ofthat man is worlle then the begynnynge, Euen fo thall it be with thys envil nacyon.

Mar-in.d Luc, bin:c. brethien.

pohple be vet talketh to the people: bcholde lips mother a his biethien fobe without/De. Mother & funnac to fpeake with hym Then one fayde bato hom: beholde the mother & the brethen fronde without delyzing to fpeake with the.

De answered & sayd to hom that tolde him/ moho is my mother or who are my brethen Ind he Gretched forth hes hand ouer bis bil cypics afay b. behol o my mother a mybrethie. to wholoener both my fathers well whiche is in hearten/the fame is my brother/ fofter/a The.rig. Chapter. mother.

The parable of the fower and expounded bo Chailte,

(Ehe

othe rid Chav.

The parable of the tares.

The hyngbom of heaven (slyke to muftarbe Another parable of leuen.

The parable of the tares is erpounded.

The hyngdom ofheanen is lyke to treafure. The kynge dome of heanen is lyke to a mere chaunt.

The hyngdom of beauen is loke to a net.

Reme and olde.

I prophet is without honoure in his owne

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De fame dave wente Teins out of the houle/a lat by the lea ly De/ a moche Mar.in.a. people reforted buto hom, fo greative Auc. bin.a. that he went /a fat in a fhyp/and all b people Rode on p Moore. Ind he wake manye thynges to them in limilitudes lavinge: The. holde the lower went forth to lowe. Ind as Somer. he fowed fome fell by the waves frde a the fowles came a benoured it bp. Some fell bpo fony groun De where it had not much earth /# enone it foronge by because it had no depthe of earth/a when the fonne was up it caught beet/a for lake of rotunge wydbied awave. Some fell among thomes & p thomes (proge by & chooke bit. Darte fell in good grounde/& brought forth good frute : fome an hundred folde fome firtie fol de fome thraty folde.

pohofoeger hatheares to beare: lethim heare to the ploand the disciples came a sayo to him: wohy uc' worde Mipraket thou to the in parablest be antives of god to red slayd buto them:it is genen buto you to forther it know the fecretes of p kyng dome of heaven, that they but to them it is not genen. * for wholoener Gall eneres bath to hom halbe geue: a he hall haue abou ace there

Dance

*Aconenat

nded '

(Elire

The ansbell of S. Matthew.

in & and Dance . But who focuer hath not/fro bym that ther that agayne/a De. Efa.bi.c La.bib.b John.rp.f Bet. reben Luc.r. b

Mar.fig.b Anc. bib.b.

Thefower is expenn. Ded.

be tahe amar euen o be bath. Cherfoze freathey that he I to the in limilitudes : forthough they fer lone it not they fe not/a hearynge they heare not nether Wall lofe it binderftode. Ind in the is fulfolled the prophe tie of Claias which raophecie layth: with the ware blyn. eares ve thal heare a thal not bnærftand/s fo the eves ve mailfe and mail net percease. for this peoples hartes are wered groffe / a there Boar.iff b cares were bull of hearyng/ a they eves have they closed least they find de le to their epes / & heare to their cares/s fhuld buderftade with their hartes a finibe tourne / that I much Bom, ri, D heale the But bleffed are your eyes for they fe & pour earce/for they beare. Merely Tfay bn. to you that many pphetes & per fayet me hane Delpred to le tholethynges which ye le/s hans not fene the / a to beare those thonges whiche re heare /a bane not hear bethe. Deare ve ther tope the similitude of the fower, wholoener beareth the word of the kyngdome a buddan Dethit not , there cometh the cupil man & cat cheb away that which was fowe in his harte. And this is he which was fowen by the wave Obe. Buthethat was fowen in b ftonp groud is he whiche beareth the worde of God / and anone with fove receaseth it / vet hath be no contrain him felt, a therfore bureth but a fea fon for as fone as tribulacion or perfecucion arpleth because of the mozde / bo a bo be fal leth. De that was fowen amonge theines/is be that heareth the worde of God: but the care of this worlde, a the diffartfulnes of riches choke the wos De/a fois he made unfentefull. he which is fowen in the good grounderish that

The rid Chav.

that heateth of worde a vnoftanteth ft: whyche allo beareth frute a bavnacth forth fom an boberd folde Some fyrte totte & fom thyaty fold. Inother fimilitude put be forth botto them favenge. Y The hyng bome of heanen isirke bnto a ma which loweth good feed in hisfeld. But whyl the me flevt there came his foo and lowed tares amonge the wheate / a went hys wave, when the blade was fpronge by a had mought forth frute , then appered the tares silo. The fernautes came to the houtholder/s fand buto brin: dry fowedelt not then good feed in thy cloffe, from whenecthen hath it tates: Be fayde to them: the enuyous man bath bone this. The the fernautes fand onto him: writthou then that we go and gaber theme But he lay D/nay / leaft whyll ve go aboute to webe out the tares / peplucke bope also with them the wheate by the routes let both growe to gether tyll barnell come / a in tyme of barnet/I will fay to the repers / gather veryifte the tares /s byn De them in theues to be brent/ but gather the wheate into my barne. F

#Another parable he put forth vinto them e lavenge: The hyngdome of heaven is lyke bno to a grayne of mustard feed, which a man tabeth and foweth in his fel de whych is b leafte of all leeves. But when it is growen / it is the greatel amonge verbes at is a tree: fo that the byiddes of the aver come and bylde in the

baunches of it.

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Inother fimilitude laybe be to them . The Bar.lind kyngdome of heanen is lyke vnto lene whych a woman taketh and hy Deth in.iq. peches of meele trial be leuen Deb. L tib

Eares!

BBar.iff.e. Moultarde feed.

The golveil of & . Matthefin. **B**flexbha Bithefethynges wake Jeins onto the nel ple by fimilitudes and without fimilitudes

Tpake he nothrnge to the to fulfyll that which Swas Spoken by the prophet favenge : 2 Swill open my mouthein limilitudes/a wol fpeake forth thynges whiche have bene kepte ferrett

from the begynnyng of the worlde. K

Hethen fent Teinsthe people amave /a cal me to abonfe. Ind his Dilciplescame but hym/favenge: Declare buto be the similitude of the tares of the fel De. Then anfwered be ! far De to chem. De that leweth the good feed is the fonne of man. Ind offel be is o worlde. Cares are Ind the chyldre of the kingdom they arethe expounded good feed. Ind the tares are the chyloid off wyched. Ind the enemye that foweth them:

Aportino is the benvil. The haruelte is the ende ofthe wealde. And the repers be the aungels. for euen as the tares are gadbied and bient inb fre to thallit be in the ende of the Smoulde. The Conneof man that Cen De forth bis angels and they hall gather oute of hyskyng domail thynges that offen de and them which doing quite hal calt them into a furnes offre. There halbe waylynge a gnallhynge of teth. Ehen Mall the juft men fbyne as byght asp fonne in the kyngdome of they, father . Doho

Savi. M.b

Eregfure.

former hath cares to heare/let hom beare. F Hagayne the hyngbome of heaven is like buto treasure by DDe in the fel De the Sphichea manfyndeth & hydeth/& for ioge therof goeth and felleth all that he hath /a byeth that felde.

agavne the kyng dome of heaven is lyke to a marchaunt that feketh good pearles whiche when he had founde one prerpous pearle/

Bearles.

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The rili. Chavitre.

ment & fol be all that he had and bought it.

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Zaarne the hynadome of heaven is lyke bu to a net call into the fee that gabereth of all hondes of tothes: which when it is full, men Bieme to lande and fytte & gabie the good in Rette. to bellels/a caft the bad aware, So thall it be at the ende of the worlde. The aungels Chall come out and feuer the had from the good/ & hall cafte them into a furnes of frie / there halbe waylynge and gnallhing ofteth.

Telus lav de buto them: bu derston de ve al thele thynges! They lay De: pe lorde. Then lavde he buto them. Therfore euery Sicrybe which is taught buto the king do of heaven is whe an housholder which bryngeth forth out of hystreafure thynges bothe newe solde. & Remsold

Ind itrame to palle when Telus had fynil hed thele limilitudes p he Departed thence, Bar. bi.a. and came into his owne countre, and caught Auc.iiq.c. the in they? lynagoges, in to mothe that they John.ing.f were altonyed and lay de; whence comethal this woldome a power onto him? Is not this the carpenters fonne-is not his mother called Mary: and hys brethren be called James & Joleph & Symon & Judas: & are not hys fuders all here with verwhence hath he all theie thrnges. And they were offen ded by bym. Then Tefus lay be to them:a prophete is not without honoure/faue in his owne countre/ &

ny miracles there for they bubelefes lake. The.riiij. Chapitre. Powelerodeput John in papion a hed-

among hys ofone kynne. Indhe dyd not ma-

bedhymfor Derodias lake. Of the frue loues and two follhes. 2.0

Telas

The Golfell of & . Matthew. Tefus malked on the fee. Beter malked on the fee.

Mar.bi.a Lu.ir.a

E that tyme Derobe the Etrarche bear be of the fame of Telu a fav de buto his ferna lites: this is John the 26an tift:be is rylen agavn fro Deeth/a there

Tohn hantill is pap. forteb. Mar, vi.c Au.th.b

fore are loche myacles wonght by bim . for Bero De had take John/a bonn De him/ a put him in preton for iperobias take his brother Dhilips white. for John land buto him: It is not la toful for the to have ber . In D Sohen be wold have put him to beeth be feared the pea ple becaufe they counted him as a 1020phet.

But when Derodes brithe dave was come, the donahter of Derodias Dannied before the a pleased therob. Wherfore he promised with an oth that he wolde gene her whatforure the wolde are . Ind the bernge informed of her mother before far De: gene me here John bap tyRes heed in a platter. Ind the kynge forowed. Acuertheleffe for bis othes fake and for their fakes which fate allo at the table he com mamibed it to be genen bys/ a lent a behett John in the prefon/a his beed was brought in

John Bay toft is be heded.

a platter and genen to the Damfell / and the banght it to her mother. Ind his disciples ca me and toke by his baby and burved it/ and Spent and tolde Tefus.

Anir.a

when Iche hear De that he Departed then Shar, vi.d ce by fappe into a Defert place out of the may pe. Ind when the people had hearde therof, Tohn bic, they folowed him a fote out of they cytics.

Ind Joins went forth and fa we moche proph a his harte byo mette buon them/ a he healed ofthem those that were tiche. When que was

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The riffi, Chapitre.

tome bis bifciples came tohim fayinge : this tsa beferte place and the bare is frent:let the people Departe / that they mave go into the comeges brethem bytalles. But Jefus far be tothem: They have no nebe to go amaye. Feme ye them to cate. Then favo they onto him: we have here but. v.loues a two follhes. Ind be fav D: bainge them byther. Ind be comaun. bed the people to fet boune on the graffe, and toke the. v. lones a the. b. foilhes a loked by to bearen and bleffed and brake and game the lo nesto his Difciples a the Difciples gauethem to the people. Ind they byd all cate / and foerefaffyleb. Ind they cadered by of the gobets that remarned.rp.balketsfull. Ind ther that ate/were innombie about. b. Ab.men/bely De wemen and chridzen.

fvuelonco. t.n.frimes

Ind ftranght mare Teine mabe bis Difei. Mar, bia. ples enter into a thyppe and to go oner before John, bi.a him whill be fent the people aware. Ind anoneas he had fent the people a mave / he wet by into a mountayne alone to playe . Ind when wight was come he was there him felfalone. Ind the foppe was now in the mid des of the Telus wat fre masteoft with wants , for it was a con- hed on the trary winde . In the fourth watche of the fee. night Telastam buto them walkinge on the fee. Ind whe his disciples fame him walarng en the fee ther were troubled faring: it is tomefpite/a crebouteforfeare . Ind freeght way Telusipake buto them faring: be of good thrare At is Tibe not afraved.

Beter anfweres bim and farde: mafter Mf Beter Seal than be he / byb me to come unto the on the kethon the water. Ind be fand come . Ind when Beter water.

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The Cowell of S. Watthew. Thas come boune out of the thrope he walken on the mater to go to Telug. But when he fa me a myghty won De he was afraved. Ind at he beganne to fynke/he cryed/fayinge: maker faneme. Ind immediative Telus Gretched forth les hande /a caught him / a fard to him: D thou of lyttell favth/wherfor byd Delbthon Dont and allone as they were come into the Chyppe the wonde cealed. Then they that we re in the fryppe /came and worthypped hymi fayinge: of a truth thou arte the fonne of god, Mar. vi.g. 230 when they were come oner, they wente genagareth into the ende of Genagareth . and when the men ofthat place had knowledge ofhim the fent oute into al that countre roun de about's brought bnto hym al that were fyche, and be fought hym that they myght touche p hemme of hys besture onlye. Indas many as touched it mere ma De lafe. The.tb. Lhapter

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of God to observe the traditions of men. Blyndeleaders.

The woman of Cananye.
Dithe great nombre that Christ healed.
Dithe, by. loues and a few fyshes.

Mar.bh.a Eradiciós

hen came to Jelus Seribes a Phati fes from Jerulalem/laying: why do the disciples trasgresse the tradicion of the elders for they wellhe not their handes when they eate bread. De answered

TDfthe breakunge the commann demente

Ero d.tr.c. sapde buto them: why do re also transgresse Deut. v.b. the commaundement of God thosow your Ephe. vi.a. tradicious: For Cod communded sayinge hold i.e., noure the father and mother and he that cut Pro. rr.c. seth father or mother shall suffre death. But re say

The. rb. Chap.

et fave/enerve man thall fare to bysfather or mother:that which thou befriet of me to belb the with:is genen God: and fo hall he not bemoute hys father or hys mother. Ind thus baue pe made, that the commaun bemente of God is withoute efferte throughe vouretra di tions. Ypocrites well pubelied of you clay as laving: Thes people Draweth uve buto me b they mouthes a honoureth me to they lip pes/howbe it their hartesare farre fro me:but in payme they worth rupe me teaching Doctrime which are nothing but mens preceptes. 3nd he talled the people buto hom/s layde ben the B to them beare and un derfton De. That which

goeth into the mouth Defeleth not the man: What Debatthat whiche commeth out of the mouthe, fileth a ma

Defrieth the man.

Then came bys discoples and fayde buto hym: Dercepuelt thou not how that the Phatiles are offen ded in hearynge this faying. De enswered a sayd:al plantes which my braue. Plantes. ly father hath not planted halbe plucked by Luc. bi.f. by the routes. Let the alone they be the blinde Blynde leaders of the blynde. Yf the blynde leede the leaders. bipn de/both Ball fall into the Dyche.

Then antwered Beter a fay & to him: Decla. tebnto bethys parable. Then faybe Jefns: ate pe pet without on derfta Drng: percepue ve not that whatformer goeth in at the mouthe defeebeth Doune into the bely/and is rait out into the Draught? But those thringes whiche more de out of the mouthe, come from p hert: and they defyle the man. for out of the herte in what a ame envil thoughtes/ murber/breakunge of man is Debedlockie/whose Do thefte falle witnesberig/ feled.

Ela.rrtird

Mennes preceptes. Bar.br.r.

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Chapter

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The gospell of S.Matthew. blasphemye. These are the thonges whiche de fyle a man. But to cate with vnwellhen han des befoleth not a man. L

And Jesus went thence/and departed into the coltes of Type and Sidon. Ind beholds a woman which was a Cananite came out of the same coltes/and cryed onto hym/sayings have mercy on me Lorde the sonne of Danid/ing dengater is pytically evered with a denal. Ind be cane her never a worde to an

the wand of Lanany

baue mercy on me Lorde the fonne of Dauid mp denghter is pytionlipe bered witha be uvil. Ind be cane ber neuer a worde to an frete. When came to bom bis Difciples a be lought hom faving: fen de ber away for thef loweth be/cryinge. De answered and farbe Fam not lent/but buto the look thepe of the house of Israel. Then the came a worthingen hym favinge:matter helpe me. De anfwered a lay de It is not good to take the chyldren bread and to call it to whelpes. She anfwe zed a fay de truthe los de me uerthelelle p whi pescate of the cromes/whiche fall from them mafterstable. Then Jeinsanfwered a fapti buto ber: D woman greatisthy fayth britte o ene as thon befrieft. Ind her Doughter feit made whole even at that fame boure. &

Ber,bh.d

Then Jelus went awaye from thence/ea me nye vnto the see of Falile/and went op me to a mountague a sat downe there. Ind moch people came vnto hym/hauynge with them/hall blynde/domme/maymed/and other many; cast them boune at Jesus sete. Ind he heald them/in so moche that the people wondied/use the domne speake/the maymed whole/the halt to go/and the blynde to se. Ind they glow speed the God of Israel.

Then Jeins called hys Disciples to hymit fayde:

The rot Lbar.

biche de ben bane rted into beholde me outef favenge Dauid/ oitha de e to an les/abt for thef ad faybe epe of the 01 Chipped mfrered tri Dame e antwo led what om them Da fares

b/britte thter was e. k ence/sa ent bpi a B mock hem half T TRANVI he healer m Died/w mbole the they glos

o bym/t faybe:

hobe: Thane copation on the people/ beran Mar, vida they have continued to me now.it. dayes/e benengnaht to cate/a & foril not let them Departe fallenge /left they perplibe in the mape. Ind hys difciples fayd bato him: where fould we get to mache breate in the Soyl Dernes/ as hald fuffele fo greata multitu be: Ind Telus larde buto them: Dow many loues have ver Ind they lay de: leuen/a a fewe lytle fpuhes. and he comaunde the people to fit donne on the grounde:a toke the feuen lones a the fpfhes and gave thankes /a bake the /a gave to bes bilciples/a the Disciples gane the to p people, and they by dal eate / were fuffico. and they toke by of the broken meate p was lefte bi balkettes full. and vetthey that ate were in OB. men bely De weme schylaten. Indhe fint awaye the people/s toke thippe a came in to the parties of Dag bala. The .thi. Cha. The Pharifes Defper a frane. Beware of the lenen of the Whariles.

favoethat he mas. Of the confession of Beter which spake in the month of all the other disciples.

bow Chill asked his disciples whome men

how Beter intreated Chailt to fauer him fel te whome Chift called Sathan pume diattetor hys labourc.

Ofthein Dacment to come/a how men halbe mwarded.

Den came the Pharples & Sabares Mar. bigs and byd tempte him Delpunghim to Luc.th.g. hewe them fome frone fro heave. De anfwered and lavde vnto the. At ene be fave fibe hall hane farte wedder / and that

loues.

The gowell of S. Watthew. that because the lave is reed: sin p momme re lave to Dave thalbe foule wedder and the because the fare is clondy and reed: D pepo crytes ye can difcerne the fathion of the fave a can ve not difecene the fignes of p tymes Thefrowarde nacion sabuoutrons leketha fygne: and there thall no nother fygne be gent onto them but the figne of the prophet Jonas. Solefte he them and Departeb.

Sygneof Jonas. John.n.a.

mar.bit.b Luc.ry.a

Lenen.

Ind when his diferples were come to the other lyde of the water they had forgotten to take bread with them. Then Jefus fand but them: Take hebe a beware of the leuen of the Dharyles a of p Sabuces. Ind they though in the feluesfaying:becanle we bane bionomit no bread with be. Wohen Jefus bn berftoude that he fay de buto them: D re of lytle faythe why are youre myndes cumbred becausen haue brought no bread. Do ye not pet percep ue nether remember thofe. v.loues when then were.v. M.men/ a how many balkettes tok ye bp: Reyther p.bu. lones when there wen v.Ad. and how many balkettes toke pe by Doby percease ve not the, that I spake not bu to you of bread / when I lay de beware of the leuen of the Wharples and of the Saduces Then budercode they how that he bad no them beware of the lenen of bread: but of the Doctryne of the Bharples & of the Saduces.

even Tho pt.

Lucir,c

Awohen Jeluscame into the colles of the Dar. bif.c/cotie which is called Lefarea Philippi / hear ed his disciples layeng: whom do me fay that Tthe fonne of man am: They fayd fome far that thou arte John Baptylt / some laclyas tome Jeremias/ozone of the Baophetes. De

fard bnto them: but whom far re that I amt oznyngi Simon Deter anfwered & faybe: Thou arte in d that Chaift the fonne of the lyuyng God. and Tefus answered a lay de to bym: happy art then

te to the otten to ond but en of the though b20mahtt erstoude e faythe ecaufent D t percep ben there

ttes tohi ere wen se pe by se not bu are of the daduces!

bad not but of the a Duces. tes of the pt/hear ie lay that

Come lay e jaciyas/ hetes. He

Cayde

Dreppo he Cape: tymes! Ceketha be gent Tonas.

Simon the Conne of Jonas/for flethe & bloud hath not opened buto the that, but my father whiche is in heaven. Ind I fay alfo onto the Reges. that then arte Weter: and upon thes rocke. I will burl de my congregacion. and p gates of Bynde g bell hall not prenayle agarniteit. Ind woll gene unto the the keyes of the kyugedome of hean?/a whatforner thon byn delt boon earth halbe bounde in beauen/ a what locuer thou lowlelt on carth Malbe lowled in heauen. F Then he charged has disciples that they hald tell no man,that he was Jeins Chrift. from that tome forth Telnsbegan to theme buto bys difcroles/how that he mufte go bnto Jerulalem/a luffer many thrnges of the elbers/a of the hye priettes/a of the Scribes/

The. 2 bi. Chap.

not godly thynges but worldly thynges. Jelus then lay de to bys disciples. Yf anye man woll folowe me / let hom foglake hom Chailtes felfe and take by hes croffe a folome me. for Difciples. wholoener wyll laue bys lyte/chall loole it.

amust be hylled: a ryle agayne the thyld bay.

But Betertoke byma fyde, and began tore

buke hym/favenge:mafter fauer thy felf: this

hall not come onto the. Then tourned he a-

boute /a lay de vinto Beter:come after me Sa

tan/thou offen dell me/besaule thou lauourel

and wholoeud thall loose hys lyfe for my fake/hall frnde it. What hall it proffet a ma thoughe he Buide wonne all the whole world Pfhe loofe hys owne foulet Diels what thal a

lowse. *wohen ought is Cap De or Done that thuld monetopipde be dafbeth them inthe toth là his death and pallyon.

Deter is

War.biff Luc.ir.c. John.rh Jugemet Dedes: Rom.i.a. Mar.h.a. Luc.h.d ma gene to redeme hys loui agayne with the forp some of man thail come in the glory of hys father/with his angels: a then thail herewards energy maacwydyng to hys dedee. Be relye I lay unto you some there he amog the that here stonde/which thail not take of death tyll they thail have sene the sounc of man com in hys hyngdome. The cron. Chapter, The transfit straction of Lhrist.

John Baptyll is Belpas.

The sprite of p falling sychnes whiche coulde not be call out but by prayer and fallinge. Dowe Peter went to setche money out of the mouth of p such to paye for Linis e him. A Mo after vi. dayes Tel? toke Deter a

Mar.ir.a. Luc.ir.d.

Cranifi-

James a John hys szether a breughte them by into an hye mountayne out of the way/and was transfranced before them/a hys face dyd thyne as the scane: a hys clothes were as whyte as the lyght: a beholds there appeared unto them Moles a Helyas/ tal tryng with hym. Then answered Heter and sayde to Telus: matter here is good beying so us. If thos with let us make here thretaber nades/one for the/a one for Moles/ a one so belyas. while he yet spake/ behold a bright cloude shadowed the. Ind behold there came a voyce out of that cloude/sareng: thys is my deare sonne/in whome I delyte/ heare hym. Ind when the disciples heard that: they fell

d.Pct.i.d.

benotafraved. In when they loked by the laweno man laue Jelus onely.
And as they came bolone fro the moutant

on there faces and were fore afraved. And

Tefas came and touched them/s fard:arrks

The roll Chap.

Telus charged them lavinge: le that ve theme the billion no man bntell the fonne of man Mar tr. E. bervien agayne from vocath. + 3nd his difti After the ples arco of hym/fayingc: why then fave the bre bifron Beribes that Belvas mus fraft comer Tefus be putches enfwered and faybe buto them: Belyas thall them in fort come/areftore all thringes. Ind Tfave mynde of bnto you p Belias iscom alredy, a they knew bys beath. bomnot: but bane bone buto hom Schatloge uer they lufted. In lyhctople thatt allo & fon. Balar.its ne of man fuffre of the. Then D Difciples percrued p he fpake buto the of John baptil.

Ind when they wete come to p people: there toll is Detam to hom a certayn ma/s kneled Bowne to lyas. L hym/a fayd: Balter haue mercy on ing fonne for he is frantyche/a is loze bereb. Ind oftetemes be falteth into the fore / a ofic into the Bar.ir.c. mater. In & Throught hom to the diffes/ & Lucit.c. they coulde not healehym. Telusanfwered & faybe: D generacion faythlelle & croked: home longe thall I be with you! how longe thall I fufre yourbarnge bym byther to me. Ind Tefus resulted p deupil/a he came out of hym.

Ind f child was healed ene & fame houre. E Luc.rbit.d s lay o: who comid not wecalt him ont? Tefus farde buto them: Becaufe of youre bubclefe, Unbelefe, for I fave verelye buto you: of he had faythe asa grayne of multard feed re thuld fave bu to the mountage remone hence to ponder place / the fould remone: nether Gulbany the. ge be bupodible for pon to Do. Dome be it this Prayer bynde goeth not out but by prayer & fallyng, & fallynge.

As they palled & tyme in Galile / Telus land buto them: The fonne of man halbe betrap-

John bap-

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Mar.ir.c. Lac.ir. Ballyon The Colp. of S. Matthew. cd into the handes of men and they chall kyl hym and the thyed daye he chall eyle agayne. And they followed greatly.

Hand when they were come to Lapernau/
they that were wont to gadze poll money/ came to Peter/a fayde: Doth your maker paye
tribute: He sayde: ye. And when he was come
into the house/ Jelus spake fyik to hym/sayeng: What thinken thou Simon: of who do
the kynges of the earth take tribute of pol money-of they chyldien/of strangers. Peter
sayde but him: of strangers. The sayd Jess
but hym agayne: then are the childre fre. Re
nerthelesse less we shuld offende the: go to the

Eribute.

The.rviq. Chapter.
Thow the disciples enquyed amonge them felnes who fluide be the greatest among them. woo be to them that genethoscalion of offen. Of the hundred shepe. (cs.

fee, and cake in them angell, a take the fulle that foul cometh by: a when thou halte opened the mouth thou shall funde a pree of twentie pennis, that take and pave for me and the.

Low men bynde and looke.
The power of byndeng and lookinge.
Of hym that ought ten thouland talentes.
Tournaunt to the bungerciful.

Mar.ir.a. Luc.ir.f Greatest Jesus/sayinge: who is the greatest in fesus/sayinge: who is the greatest in phyngdo of heauer Jest called a child who hi/a set him in p middes of the/a sayd: Acrelye I say onto you: except ye tout ue/and become as childee, ye can not enter in to the hyngdome of heane. Whosever therso humble hym selfc as this chylde, the same is pareates

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The roid Chap.

arcates in the hyngbonie of benen. Ind who focucrreceaneth fuche a chylbe in my name/ Bar.fr.s receaneth me . But wholocuer offende one of Luitona thele lytelong which belene in me it were better for bim that a millione were haged about his nicke/a that he were brouned in p bepthe of the fee. wo be buto the would because of offences. Howe be it at cannot be anorded but that offences fhalbe genen . Reuerthelelle wo be to the man by whom the offence cometh.

wherfore pfthy hande / or thy fote offende Barit, g the cuthin ofand cal him from the. It is bet ter for the to enter into lyfe halt or maymed, rather then thou fhul delt haninge two bandes or two fete be call into enerlading fore. Ind pfallo thone eve offen De the plucke him oute & call him from the . It is better for the to enter into lyfe with one eye , then having two eyes

tobe caft into hell free.

Se that ve Delpile not one of thele lytelong. for I fay buto you that in hence their angels alwayes behold the face of my father which is in heuen. & Yeand the fonne of man iscome to lane that which is loft. How thinke pe ? pf a man hane an hondsed Gepe / & one ofthem C.fhepe. braone altray Dothe he not leue nynty a nyne Lu xir.b in the mountayns , and go an bleke that one Lu.to. & which is gone aftraveve it happethat he fon be him/verely I fay buto you: hereiopfeth moze of that Mepc, then of the neutr a nene which went not altray. Enen fo it is not the worll of poure father in heuen / that one of thefe lyte. Clons fini De periffe.

* Sperconer pf the brother treffrace against the Fo a tell hym his faute betwene him and

Din

The golvett of B. ABatthelo.

schowene the alone xpf ne heare p , thou had wonne this bynde and brother: But ofhe heare the not then take vet tonfe. with the one or two / b in the mouthe of time Lu.roj.a or thre write Ice all thringes mave be fablice Leui. rit. thed. Y the heare not them: tell it buto the con-Cecle.rir gregacion . Yf he heare not the congregacion! Tac.b.d takehom asan Dethen man a asa publican. A. Cor rif. Merely I fave bnto you: whatfocuce ve bynde Deb.re on earth blabe bonn be in beaue. In D whatfo Joh. bih.e. cuerve lowfe on carth/halbe lowfedin heut.

Joh.rr.g

Agarne I say unto you: that y ftwo of you hall agre in earthe upon any maner thrnge/whatsoener they hall delyze / it halbe genen them of my father whyche is in heanen . For where two or. if are gathered to gether in my name/there am I in the myddesof them.

Then came Beter to bym/a fay D:mayfter howe ofte hall Torgene my brother / pfhe D frine agaynt me/leuen tymes? Jelus larde buto bom: I fave not puto the fene tymes:but fenenty tymes leuentymes. F & Therforeis the hynadome of branen lykened buto a certarne hynge, whiche wolde take a countesof his fernantes. Ind when he had begon to ret ken: one was brought buto him whiche ought him ten thousand talentes whom becaule he had nonght to paye / his mayter comaun ded tom to be fol be/a his myte / a hys chri Dien/s all that he had a paymet to be made. The ler eraut fell downe a belought him tavinge: by gene me respete/s T will pape it enery whyt. When had the Lord price on that irruaunt, & lowfed hym and forgaue bym the dette.

Denen ty.

and the layde lernaunt went out a founde one of his felowes whiche cught lym an hun-

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bied vence and ived handes on byer / wtake hom by the throcte/ favinge: pay me that thou omen. End his fellow fell Downe a belonghte wm faringe:have parience with me/# 3 woll pave the all. and he wolde not but went and rathim into prefon tril be finto pay the tette. when his other fciowes fame what was done ther were bery low and came and tolde buto there Lord all that had bappened. Then bus Lerd called hom and fard buto bom: Denvil fernannt I forgane the all that Dette becanfe thou pravelt me: was it not mete allo that thou buldet have had compation on the felowe: quen as I had pytie on the And his load was Smooth and delyuered by m to the lavlers tyll be foul de rave al that was bueto bint. Solvke wyle that my benerdy father bo bnto pon/ercept ve forgene with your hartes/ eachs

Louienalls to the big mercyfulli

one to his brother they trespalles. In The rir. Chapitre.
The queltio of pharifes whether it was law fulfor a mato be denorsed fro his wyf og not.
There are chast which are so borne.
Younge chyldren were brought to Linis.
Of the ryche man that asked Jelus what he myght bo to obtaine eternall lyfe.
De that forsaketh for Christessake any thing

He that forlaketh for Christeslake any thing thelame that receaue and hundred fold in the lyfe to come.

Ad it came to palle / when Jeins had fruithed those laveng, he gat him from Galile / a came into the cooles of Je-wip beyonde Jozdan / a moche people folowed hym/and he healed them there.

Then came buto him the pharifes temtens

Mat.r.a

The golbell of S. Matthein. hom /s faveng to hom: Tsit lawfull for a ma Denozce. to put awaye his wyfe for all maner of canfes De antwered a far De buto them: hane ve not red be howethat he whiche made man at the beavnning/ma be the man a woman and Wen.i. D Tay be: for this thyng Mai a manicue father & Gen. D. D mother a clene buto his myfe / a they twayne Eph.b.f halbe one felhe, wherfore now are they not i.Lo.bi.d twayne but one dell. Let no mather fore put a funder that which god hath copled together. Then favo they to hym: why Dyd Doles to & maunde to genea tellimoniall of Dinoiscmet a to ruther awayer De land voto them. Abor fes because of the hardnes of your hartes tuffred you to put awave your wyfes. Fut from the begynnyng it was not fo . I lave therfore bnte von: whologuer putteth awaye his wyfe mar.r.b (except it be for fornicacion) a marveth and. Luc.rbi.b. ther breaketh wedlock a whofoeuer marieth 6.20. bu.d her which is Denozled Doth comit aduoutry. Then fand his disciples to hom: of the matter be lo betwere man a worfe / then is it not good to mary. De favo bnto them: al men can not away with p faveng fane they to whome It is genen. There are chalte, whyche were lo bome out of they mothers belly . Ind there are chaste whiche he made of men. Ind there Chafte. be chafte / which have made them lefues chafte for the brigdome of heavens fake . We that can take it/let him take it. Then were brought to livin ponge chyl dzen/ that he ful de put his handes on them s piat. La Mar.r.b and the dilcules rebuked them . But Iches Anc.rbin.c fay de: fuffre the chyloze, and forby d them not Lhyldeen to come to me: for of loche is the hyngoome of beauen.

The.rir. Thavitre.

brauen. Ind when he had put his handes on

them he beparted thence.

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Ind behold one came and favd bnto hom: good mafter frohat good thrng that I bo that Lu. roid.d Imare hane cternal lyfe: De fard onto him: why calleft thou me good ? there is none good hut one/s that is Dod . But of thou wilt entre into lote kepe the comann bementes. The other fand to hom: which ? Ind Telus fande: brake no wedlocke kyl not ficale not / beare not falle wytnes / honoure father a mother/s loue thone nevghboure as the felfe. Ind the rounge man fayd bnto hym: I haue obferucd all thefe thringes from my youth / what lacke Tyct: And Telus lande buto hom : pfthon wilt be perfect, go a fell that thou half /a geue It to the pose/a thou thalt have treafure in hea nen/a come a folowe me . When the younge man hear de that faveng he went away mour nonge. fez be had greate pollellions.

When Lefne fand buto his Difciples . Merely I fay bnto you:it is harde for a ryche man to enter into the hyng bome of heanen. Ind morecuer I fay bnto pou:it is cafper for a camel to go through the eye of a neble / then for a rythe man to enter into the kyngbome of Gob. Cantell. when his disciples hear de that they were ercropngir amaled favenge: Who then can be fauco: Tefus behel De them/ a far De bato the: with men this is bovolleble , but with God

all thinges are polloble.

pan, LD * Then anfwered Weter a fayb to him. 18c bolde we have forfaken all a folowed p:what hall we hine? Teins fand unto them : Mercly 3.4? to you: when p fonne of man fiell frtin

Mar.r.b

Comann. Devientes.

The Colvell of S. Matthetic.

Cousually the fecond generació chail sytallo voo. rhile tes a sudge p.ch.trybes of Jirael. And who seener forlaketh houses or brethren/ or sylle other father or mother / or wy se or chylom or landes for my names sake/thesame shall reque an hundred folde/a chai suberet enem styng lyse. Kadany that are syrle shalbelake a the last shalbe from. The ext. Thap.

labourers that were byzed to worke in it.

Da the kong Dome of beane is loke m

The mother of Zebedes chyldren.

E wo men that were birnbe.

Elineyarde

reken one when it is to an hodre.

to an hou Bolder / which went out mi in the morninge to byer labource int his bmeyard. Ind he agreed with the labourers for a peny a dave / a fent them inti his bynevarde . Ind be went out aboutet thrade houre/a fame other frandynge rdellin market place a fay de pinto the 700 pe alfoit to mp byneparde/a Subatforuct is trabte /1 wel gene von. Ind they went they wave. I gayne he went out aboute the x frite a nynth houre/a dydloke wole. Ind he went onten bonte the elementh hours a founde other flav Dyng poell a far de unto them: why fandem here all the daye poell- They fay de buto him because no man hathbried be . De tapde w them: go ye also into my byneyard a whath ener is ryght that mal ye reccauc.

when then was come, the lead of the bone parde lapde buto his frewards: call the labourers a gene them they byer , beginnings the lafte, tyll thou some to the figure. In bits

Suhich

The.tr. Chapitre.

botch were brach aboute the elementh house ame a receaut enery man a peny, Then came the fritte / fuppolyinge that they that De receans more and they lyke wyle receased every man apeny. Ind when they had receaned it / they murmured agavalt the good ma of the house favenge : Thele lafte haue woonaht but one boute/a thou haft made them squail buto be which have boare p burthen a beet of bave.

Beanfwered to one ofthem /faveng: fren De Tho the no forong: by b Delt thon not sare is me for a penny Cake that whiche is the Due. me/a go the wave. I well gene buto this laft: asmoche as to the . Is tt not law full for me to boo as me lufteth with mine owne ? 38 thone epe empli becaufe Jam good . So the Laft foll lafte falbe frafte, and the fratte fall be laft. for many are called and fewe be chofen. F

And Jeins afcended to Jernfalemand led. toke the. rg. Difciples a parte in the wave / and fard to the: Beholde me go by to Terufalem/ ep fonne of ma thalbe betrated bnta the chefe mekes & buto the leribes: & they fall condem. Bonse nehym to beath a fhall Delyner him to the ge Lusbille mis/to be mocked / to be fccarged / and to be tricificd a the thyab day he fall ryle agayne.

* Then came to him the mother of sebe des theleren with her fonnes worth ppppinge hom s delpringe a certarne thinge of hym. Indhe layd bute ber: what wilt thou hane- She fay-De bnto him: Grante that thefe my two fonnes may (pt/the one on the reght hand / a the other on the lyfte han b in the kyngdome.

Jelusanswered a fay be: Ye wote not what yeare, dre pe able to brinke of the cuppe that T that

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The Folkell of S. Matthew. I hal barnhe of:and to be baptyled with haverme that I maibe baptvled with! The answered to bem:that we are. Ind be laid i to them : Ye hall Drynke of my cav & hall baptyled with the Baptyme that I halbe be tyled with. Butto fyton my ryght hand an on my lyft hande, is not myne to gene but them for whom it is prepared of my father. I

Ind when p ten heard this/they bylbam at the two brethen . Ent Jeins called the buto hom a far De: Ye know that the Lordes the gentyle bane Dominacion ouer them. In they that are great/exercise power cuer them It hall not be so among you. But who some writ be greate amonge ven /let hym be youn entrifter / a wholoener well be chefe / let hou be vour fernaut / cuen as & fonne of macami not to be ministred buto but to minister, an grue his lyfe for the redempcion of many. F

Biericho. Mar.r. a Lu.rbib.f

Mar.r.f

Luc.rrn.c

And as they reparted from Diericho, not people folowed hrun. Ind beholde two blind men frting br d war frde when they beard Two blid, Ichepalle by erred farenge: Thon Lordin fonne of Tauid have mercy on bs . Indth people rebuted them because they and bell ther 2 peace. But they erred the moze farings Dane mercy on vs theu leade whiche arteth tonne of Danid. Then Teins fode firtland called them / a fapoe: what write & I find Do to you! They fand to him: Leade that out eyes marche opened . Tefus had compadion on them/stauched theyz eves. Ind immedial ly they; eyes receaus b frabt . Ind they fold med titst. The.rri. Chapiter.

Defthe The and her colte.

Liche

The.rri. Chap.

Dowethebrers & fellers were Dayuen oute of d withth The fogge tree that had no frute (the teple. orth: The power the chiefe rulers a prefies asked of chist he said to be what auctorite he dyd those thonges that he pe shall dod.

halbe bed The quellyon of Chailt to the pharyles.

hand and The parable of the two fonnes.

nerbuth The parable of a vyneyarde whiche was let

father. I out to hper.

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When they drewe npe bnto Terula. lem/s were come to Betphage/ buto mounte Divuete : then fente Telus two of hys disciples, faven gto them: Joh.rh.c. Coin the towne p lyeth oner a zaynite you/a anone pe fhall fon de in affe toun de / and her with her:lofe them and bivng them bntome. Ind pfany man fayeoughte bnto you/ Grepe that the Lord hath nede ofthem:and Brayght wave he woll let them goo. Bil thys was done to fulfyll that which was looken by the mophet layinge: Tell pe the boughter of Ela.lef. D. Spen/behol De the arnge commeth buto the/ Zach.p.c. meke slitting byon an alle sa colte / the fole John. ra.c ofan alle vied to the pooke. The disciples wit and dyd as Telus commaunded them , and boughte the alle and the colte/and but on the they clothes a fet hom theron. Ind manve of the people spreed they garmentes in the way. Other cut downe braunches from the trees/ & framed them in the wave. Bosconer the people that went before and they also that came after/cryed favenge: Dolanna to the forme of Danid Blelled be be that comethin thename of the Lorde Bolanna in the hyelt. F

and when he was come in to Terulalem/

Betphage. Bar.ri.a. Luc. rir.c.

Dolanna O.ceba.d

lie

Liche

The gowell of & . Matthem. e.ri.b. all p cite was moued faving: who is this ? In Krir.a. the people fay Dethis is Jefus the Brophets A asareth a cite of Galile: And Telus met to the temple of God/s cast out all them the Spetsand foulde and bought in the temple/a onerthis the tables of the money chaungers and the fel Ders. ates of the that fot be bouce/a fay de to the Clay loi-c It is witte my honde halbe called the hold le of mayer But ve hane made it a benne theues. Ind the blond ap halt came to himi pier.by.c. the temple, and he bealed them. when the thefe Biteltes # Seribcelat the marneylles that he byd/and the chylon crying in the temple & faving. Bolanna to &

Sal. bit Par.ri.b.

buto the vet:haueve neuer red De, of p mon of babes and frickelinges thou hafte orberm prayle-And belefte the/s wet out of the mi bnto Bethante /a hab his aby bynge theze. k In the mornyng as be retarned into the te agayne he hangreb /a fpred a fragettei

fonne of Danid they bildavned /a favo be him:hearen thon what thele lave? Feinsin

the wave/a came to it/a founde nothing the Trege tree on but lenes only and lay b to it neucr fri growe on the hence forwardes. Ind anonth frege tree widdered away. 3nd when his d ciples fame p/ther marnepled favinge : Dom foneisthe frage tree wp DDered afrang til antwered /s fard buto them: Mercipe Tian unto poninf pe fhal haue fayth a fhal not bot pe fial not only bo that which I have bone w p fpage tree: but also pf ve thall fave buto the moutapne take thy felfe awaye a call thy felf

intop fectit halbe bone. Ind Schatfound

Bar xi.c.

pe fall are in prayer (pf pe belene) pefhal ten med. The rel. Chan.

tett. Fand when he was come into the tem. Mar. r. D. methe thefe Preftes a the el bers of the people Ameria. same buto hym as he was traching a farbe. By what anctorite beeft thou thele thyngese and who game the thre pewer. Tefus antimes red and farde onto them: Jailo will are of von a certayne queltio which yf ve afforteme In lykewyle woll tell you by what anctone m'T bo thefe thruges. The baptome of Tobas whence was it: from beanen or of men- Cben they reafone damong the felnes faving:vf me hall fave fro heaven: he will fay buto bs: why byd venot then beleue him? But and ye we hall lave of men then feare we the people.

forall men belbe John as a Bropbet. Inb theranfwered Jelisand laybime ce nottel. and he lyke wole fay de buto them:nether tell I pon by what ancrotite 3 Do thefe thiges. R

What lave ve to thys: & 3 certayne man habtwo fonnes and came to the elber & faid: @ fone fonnege and morke to days in the benege nes. arde. De anfwered and layde/I wil not:but aftermarde cevented and went. The came be to the ferond and fav de lyke wyle. Ind beanfwered and layde, I soull fyz:ret wente not. whether of them twayne dpd the well of the father: Ind they fay de bonto him: the fyst. Tefus lapde buto them: verely I lave unto you: that the publicans a the harlotes thall come in to the kyng dome of god before you. for John Bubitcas. came buto you in the wave of ryghteoulnes/ tre belened hom not. But the publicans a the barlotes beleued him. Bnd yetye (thoughe pe Batlotes, lawit) were not yet moned in repetatice/that mmyght afterwarde baue beleued bym. F

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The gowell of S. Matthew.

Mar.rt.a Luc.rt.b Gfav.b.a Hier.h.c

That is let out hyer.

Alerken another fimilitude. There fou a certaine houfholder fehiche planted a bru varde and hebged it reun babent and man a wnyzeffein it/and burlta tower / alete out to bufbandmen and went into a Braue countre. Ind when the trine of the frute bu we neare/he fente bys fernauntes to the bal bandmen to recepue the frates of it. Ind the hulban binen caught his fernatites / a betone aplied another a floned another. Agavne b fent other fernanntes/moothen p fraft:a the ferned them lokewofe. If ut laft of all he fem buto them los owne fonne favinge: they for feare my fonne. But when the bu Chan Dmel me the fonne they far be amonge them felun Thysisthe hepre:come/let vs kyll hym and let be take bes inberitaunce to cure feluce. Ind they caught hym a thank hym out of the bynerarde/a flewe bym. when the lord of the princrarde cometh what will be do with the fe bulbandmen: They fay d pnto hym: he wi etuellye bestrove those cupil persons, a find let ont his buncrarde butoother bulbant mi which hall delvuer lym the frute at tymes i ucnient.

Pfal.crvğ Actu.üh.b 1.Pct.h.b. Rom,ir.c. I clus layd but them: dyd venener redict the feriptures. The kone which y buylon refused, thesameis set in the principall pan of the corner: thus was the lordes downser is meruclous in our eyes. Ther fore sayed with your the kungdome of Fod halbe take from your that be generated to the gentyls, which shall bryings forth the frutes of it. Ind whole cuer shall fall on this stone, he shalbe broken but on whosecuer it shall fall open, it will

grynd

The ret . Chapt. gronde hym to powder. Ind when the chiefe mieles apharyles hearde thele fimilitudes/ Clarrbit. they perceytted that he fpake of the. Ind they ment aboute to laye handes on hom / but they feared the people / beraufe they toke hym as The.rrt. Chapitre. a prophet. K

The parable of the mariage.

Dne had not on the weddyng garment.

Chequeltion of Derobes fernanntesand the Bharples to Chrifte Schetherit were lawfull to pave tribute.

The queltion of the aduces that beleued no

relatreccion.

Ofthe Doctor that alked Lhifte whiche was the chiefe commaun Dement.

Thequeltiop Chill alked of the Wharples.

Ad Telus antwered/and Cyake buto Luc.riin.c. them agayne/in fimilitudes/ favenge: Bpo.rir.b The hynge Dome of heaven is lyke buto a certarne kynge/which marved hyslonne/a fent forth hys fernanntes to call them p were by d to the weddyng a they wold not come agapne/he lent forth other leruautes Marpage, laveng: Well them Which are by doe: behold & baue prepared my Byner/myne oren a my fat longes are holled / a all thonges are redo / com onto the maryage. But they made lyght of (t/ swent they? waves: one to bys ferme place! another about his marchaudyle theremnaut tobe hys feruagintes a intreated them bigob. ly ellewe the . when the kong hearde that he was wroth a fen de forth his warryers a de-

broved those murtherers a biet op there erte. Then fayd he to his ferna utes: the webding was prepared. Int they which were by been/

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The golvell of S. Watthew. were not worthy. Fo ye therfore onte into the tipe ware and as many as ve fond , boo them to the mariage. The fernauntes went outein. to the hye waves and gabbered to geder as many as they coulde fonde both good a bab. a the weddenge was furnyfhed with gefies. Then the hong came in / to boffet the geges and fored there a man whiche had not one weddring garment/atayd bito livin: frende how formined it that then camelt in hother, baltenot en a webbrngegarmente: Indhe was ruen Grachiclie. Chen fayde the honne to hos monificre take and bynde hom bande a fate/a taite hom into btter Darines / there thatbe wenng a gnallipnge ofteeth. for ma

weddyng gar nent.

Many are

War.rh.c. Luc.rr.d

Crobute

*I peny is sucr taken for that the Iewes cal a fycic/a is worth.r. pence fter, lynge,

ny are called and feathe be chosen. F

how they myghte tangle hym in his froides.

Ind they cent onto bym they? Disciples with Derodes fernanntes, favenge: ABapfter/m know that thou are true /a teacheir the way of god truely mether carelt for any ma / for thou colodzednot mennes chate, Cell vethetfon howe thoukent thous is it lawfull to gene tri bute buto Celar or not ? Telus percevue they workcones/a lavde: We ho tempte vem pe proceptes: Let me le p trybute monp. Ind they coke hom * a peny . And he farde but them: whose is those vinage a superscripcion! They fande buto hom: Lefars. Then fandy unts them: Gene therfor to Lefar, that which is Cefars: and gene buto God/that whicheil Goddes. Fwich they hearde that they may uepled and left hom /s went there wave.

Thefame dare the Sabucce came to him

The.rrt. Chapt.

Cobiche fapethat there is no refutrección) and Mar. rf. c ated bym/layenge: Dafter/Doles bade/yfa Luc.tr.d. man Dre baning no children that the brother Be rrift b. mary hys wyfe/a reple by feed buto hys bio, Tu.rrb.b. ther. There were with be leuen brethie athe Sabuces. frifte marred & Deccaled without pfine a lefte his wife buto his brother. Lykewife the feonde athe thyade buto the fenenth. Lafte of all the woman bred alfo. Powein the refurrecevon whole wyfe thall the be of thele leuen+ for al had her. Jefus answered and fayd bn to them: ve are becepued and buberfand not the feriptures moz pet the power of God. foz in the refurreccion they neyther mary nozare marved:but are as the aungels in beauch.

Astouchyng the refurrection of the Dead: Refurrect have pe not red de what is fay de buto you of on. Cod/which fageth. Jam Abrahams God/ # Erod.if.D Thacs God:and the God of Tacob! God is not the God of the Dead:but of the lynynge. Ind when the people hearde that they were

allonved at hys doctryne.

*when the pharifes had hear de how that phehadputy Saducesto fplense, they Diewe Mar.thi.c. together, and one of them which was a Doctour oflawe ared lym a quellion temptynge hymiand favenge: Mayster which is the chefe commaundement in the lawe? Iche fayd to hym: Loue the Lorde thy God with all thene harte with all thone soule / and with all the mynde. Elmsisthe fyafte and the chefe commanndement. Ind there is another lyke butothys. Loue thene nepghboure as the felf. In thefe two commann dementes hange all the lawe and the Prophetes.

Dent.bi.a Dhefe co. maunde. ment.

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Danids fonne. Pfal.cir The golpellof &. Matthew.

Whyle p pharples were and bered together Telas ared them favinge: what thenke ve of Thifte: whofe fonne is ber They farde bnto hym the fonne of Dauid. De lay d buto them: howe then boeth Dauld in fpacte, call hom Lorde favence: The Lord fand to my Lorde: fyt on my ryght han De:toll I make thone ene mpes the fote Role. Yf Danid call bem Lorde howe is he then hys fonne? Ind none coulde anfwerehom agarne one worde/nether butt any from that Daye forthe are hym any more The.rrit. Lhap. quellvons.

They that fytte in Boles leate multe be obeved.

Chaift rebuketh the fetibes/ Dharples & roo tes theweng they wickebnies a poorily.

×Moles feate/19 Maoles do. strone : as Chuften. feate is chai fres Doctryne. Luc.ti.d. 19 bilateri. eg.

tes. Fretinges Rabbi.

Den fpake Tefus to the people and to his Difciples favenge: The &cribese, the Bharples frtin + Boles feate. 1 ther fore what focuer they byd you ob. feruc/p oblerne a do/but after they? workes do not for they fave a do not. Ye a they bynde heur burthes a arcuous to be borne a lev them on menes Qui ders:but they them felfes will not beaue at them with one of they fyngers, All there workes they do for to be fene of mi. They let abroade they philatterpes / a make large batters on they garmentes / alonew fot breermofteat feaftes/ & to have the cheft Thefe fca. feates in the fynagoges/and gretynges in the markettes and to be called of men Babbi.

But re shal not suffre poure selves to w called Babbt. for one is youre malter thatis to wort Chift/a all veare brethic. Ind cal no! man youre father boon the earth/ for thereis

but

The.rriti. Thay.

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but one vour father a he is in heaven. Be not called maylters: for there is but one your may fter: the is Chrift. De that is greateft amonge Greate. von halbe voure fernaunt . But whoforuer eralted bom felfe / halbe brought lowe. Ind he that humbleth bym felfe: falbe crafted. F

wo be buto von Scribes & Bharifes pocrites for ve futte op the kyngdome of heaue The kyng. before men: ye pour felues go not in / nepther tom is thut luftre ve them that come to enter in.

wo be bnto you Scribes & Pharifes voocrites / pe benoute wydbowes houles/e that wedowes budet a coloure of prayinge longe prayers/ wherfore pe fhal receane greater Damnacion.

wabe buto you Scribes a Bharifes ppotrites, which compasse see a lande / to bivinge one into your belefe : and when he is brought vemake hym two fold more the child ofhell,

then re voure felues are. wo be buto you blyn de gy des / which fave wholoener fincare by the teple / it is nothing/ but whosoener sweareth by the golde of the temple:he offen beth. Ye fooles a blynde/ wher Temple ther is greater the golde or the temple that fan tpfpeth the golde ? And wholocuer fweareth by the aulter/it is nothynge : but wholoeuer Julter. sweareth by the offering that lyeth on the aulter/offen deth. Ye fooles and blynde: whether isgreater the offerpage / or the aulter whyche fanctpfpeth the offerpng : woholoeuer ther fore fweareth by the aulter fweareth bp it and by all that there on is. And who foener fweareth by the temple, fiveareth by it and by hym that dwelleth therin. Ind he that fweareth by heauen/sweareth by the seate of God / a by hym

Eralte.

The Golp. of &. Batthew that lytteth theron.

Abynt.
Inys.
Luc.tl.f
Judges
ment and
merry.
Lipnde
ardes.

wo be to you Scribes a Phariles proceptes/which tenth mynt/anyle/and comen, and leane the wayghtyer matters of the lawe volone/indgement/mercy/and faythe. Thek ought pe to have done / a not to have lefte the other vndone. Ye blynd gydes which straym out a gnat and swalowe a cammyll.

wo be to you Scribes a Phariles proceed to which make clene potter lyde of the copy and of the platter: but within they are full of bipbery acreelle. Thou blyndepharile, cleak fyste the ynnelyde of the cup a platter / that

outely De of them may be clene alfe.

Davnted Copulcres,

woo be to you Scribes & Phartles yponites / for ye are lyke buto paynted tombes/ whiche appere beautyfull outwarde / but an within ful of dead bones and of al fylthynes, So are ye/ for cutward ye appere ryghteens buto men/when within/ye are full of ypony fre and iniquitie.

Ye burlde

wo be vnto you Scribes a Pharifes your erptes/pe bylocthe tombes of the Prophetic a garnythe the sepulcres of the ryghtcous/and saye: your had bene in the dayes of our est there/we wolde not have ben parteners with them in the blonde of the prophetes. So then pe be witnesses whto your sclues / that ye and the chyloden of them which hylled the prophetes. Fulfyll re lykewyse the measure of your sathers. Ye serpentes a generation of bypes howe shuld re scape the damnacton of hell?

Hooherfore/beholde I fende bnto youppe phetes/wyle men/a Beribes/a of the pendl ayll a crucifye/and of them ye hall scourge in

bem

The rritt. Chap.

vont lynagoges / a perfecute froebtie to evtte)

that byon you mave come all the ryghtcome ppocty blonde that was theed boon the earth / from en:and the blonde of right eons Ibel onto that blond me un Zacharias the fonne of Barrachias /whom pe #.pat.pxiff RE hele lewe betwene the temple a the aultre, Merelefte the b Tlage buto you / all thole thringes Ball Innocent Arayne braht bpon this generacion. Jerufalem Jeru bloube. talem which appleft prophetes / aftoned them ppocty which are fent to the: how ofte wolde Thane the cup/ gathered thy chyl baen to get'er : as the benne Lu.rif.? full of gathered her chyches under her mynges / but

pe molde not. Beholde vour habitacion mal- irg. El.i.b. belefte bnto you defotate. for 3 fare to rou/ re thall not fe me hence forth tril that re farc: bleffed is bethat commeth in the name of the

Lorde. F The.rriit. Chapitre. The beltruccion of the temple.

The tokes that that come before the laft bay. now falle prophetes that arife before that Day and with fottle inviacles and fraunge holye termesand with lochelyke Deccaue the Chair hen/making them to worllyp in fecteteplaes that for God whiche is not but belene the not fayth Chaift.

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Ad Jefus went out a Departed from the temple: a his difciples came to him Mar.rif.a for to theme him the britinge of the Teftruce temple. Jefus lay De bnto them: Sepe of the temnotall thefe thonges: berely & fave buto you: ple. there hall not be here left one frome voon another that hall not be call Downe.

Indashelat bron the mount Cloucte bis C tib

The Cop.of D. Batthew

Luc.rip.g

Ephr.v.b Loll.h.a Intechzist. disciples came but ohim secretly sayinge: End be when these thinges halbe: and what sign halbe of the comming and of the ends of the worlde: And Jesus answered and sayd but them: take hede that no man decease you. for manye shall come in my name sayinge: Jam Livist: and shall decease many.

ye hall heare of warres and of the fame of warres; but le that ye be not trouble d. for all thele thinges mult come to palle, but the end is not yet. for nacio hal ryle agaynt nation, a realme agaynt realme; a ther halbe petitice honger and erthquakes in all quarters a

thele are the begynnyng of forowes.

Jo.r.c. **p** 101.a

falleppo.

Then hall they put you to trouble/end hal kyll you:and re halbe hated of al nacions for my names sake. Ind then hal many be often ded, and hall betraye one another, and hall hate one the other. Ind manye falle Prophetes thall aryle/and thall deceane many. Induction the lone of many thall abate. But he thaten dureth to the ende/thesame thaibe sate. In thys glad tydynges of the hyngdome thalk preached in al the worlde / for a wytnes with alteracions: and then that the ende come.

when re therfore that le the abhominacion that be tokened defolacion / spoken of by Deniel the Prophet/ Cande in the holy place: In him that redeth it / bn derstande it. Then in them which be in Jury/ the into the montagenes, Ind let him whiche is on the house toppe not come downe to fet any thenge out of hy house. Pether let him whiche is in the felder teturne backe to fetche his clothes, woo shall

mani.tr.g

The triff. Thev.

in thole bayes to the that are with chylbe/s to them that geue fuche . But paye that youre wontet. dight be not in the wonter nether on the Saboth Daye. fcz then thalbe greate tribulacion/ inche as was not from the begynnynge of the morlbe to this tyme mor thalbe:pe and ercept thole dares thuld be thertened there thuld no delfhe be faned but for the cholens fake thole Electe.

Daves Chalbe Chortened.

Then yf eny man fall fave bnto you:lo hereis Chrifte / orthere is Chrifte:belene itnot. for there that arife talle Chiftes a falle prophetes/and that do great myracles and wondies. In so moche that yfit were possible , the perfe electe fuld be Deceaned. Take hede / 1 bane tolde you before. Wherfore pf they fhall fave buto you: behol de he is in the Defert / go not forth: behol De he is in the fectet places beleve not. for as the lyghtninge cometh out of the eelt and thrneth into the well fo thall the commynge of the fonne of man be. for where forner a deed karkas is even thyther will the egles reforte.

Immediatly after the tribulacios of thole mar. rifi D. bayes hal the funne be darkened: the mone Lu. rrice hall not geue byz lyght / and the ftarres fhall Ese. rerti.b fall from heaue, a the powers of heauen fhall Efa.rin.b moue. Ind then thall appere the fogne of the Joel.ig.c fonne of ma in heanen . End then thall all the kynred des of perth mome / a they thall fe the fonne of man come in the cloudes of heaven with power & greate glorie. Ind he fhall fente his angels is the greate vorce of a trompe / & they thall gaber to gether hys cholen / from the fower wyndes / and from the one ende of

Mar, rin. t Lu.rn.b

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The Folv. of S. Matthew

the worlde to the other.

Frage tree Learne a limilitu De of the frage tree when

his branches are pet ten breza his lenes from ge pe knowe that fommer is nye. So likewpi Bar. rific le ye/when pelee all thelethonges / be pe fure that it is neare even at the wres. Merely Tlay buto you that this generacion hall not palle tyll all thefe be fulfylled. Deanen a erthe hall perplihe but my wordes hall abyde . Butof that day & houre knoweth no man/ no notthe

Een. bo.b

Moe.

La.rri.c

angels of beanen but my father only. As the tyme of Ace was , to lyke wyle thall the commynge of the fonne of man be. for as in the darce before the floude they by deates Dinke/mary and were marved/ cue butothe Dave that Aoc entred into the Chrope / and knewe of nothinge / tyll the floude came and tohe the all aware. So thall alto the compage of the fonne of man be. The two hal be in the fel Des pone falbe receaned /a pother fhalbe refuied two halbe grindynge at the myll the one Malbe reccaned/ap other Chalbe refuled.

Mar.rin d make. Lu.tin.e

Make therfore because pe knowe not what houre youre mapfter wyl come. Df this be fgi re, that yf the good man of the house knew what houre the thefe wolde come / lie wolde factly watche, and not fuffre bis bouffe tobe broken oppe . Therfore be pe alfo redy/forin the haure pe thinke he wolde not fopl the for ne of man come, Yf there be any faythfull for naunt a wrie whome hys mayler hath mak ruter ouer hes houldolde to gene them mean in feafon connenient : happy is that fernamt whom his marfter (when he cometh) thal for de la doinge. Merety I lage unta you he hall n: Alf

avthfull THE GRENT. e when 5 lprome ikemp. ve fure gal Eg ot paffe he shall 25 ut of

notthe fe fball F0189 d cates ento the / and me and mpnge 3 e in the Thalbe ivil/the e fuled. ot what s be fai, Rucme wolde le tobe

th mak meate rnami al for he thall m: ahr

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The.rrb. Thep. make him ruler ouer all his goodes. But a pr that envil fernannt fhall fave in hysberte/my Enell fermayler wyll defer his cominge /a begynne to name. fmote his felowes/ ve a to cate and to brinke Whe dronken that fernanntes mayler will tome in a daye when he loked not for hym / & in an houre that he is not ware of a wyl deny be him/a genehim his rewarde to procrites. Chere halbe wepyng a gnalfbyngofteth.

The.rrv. Chapter. The ten virgyns of which fone were wyle and foue were foirffhe. The parable of the talentes. Ofthe commenge of Chilto indgement/an

the maner ofit.

Den the kongdom of heane fhalbely. kened bnto ten virgyns / whiche toke Wirgyns. their lampes a went to mete the bay de grome. Frue of the were folvilhe and frue were wyle. The folylihe toke their lapes/ but toke none ovle with them . But the wole

toke ovle in them in their vellels with they's lampes alfo. whyl the bay degrome tarped/all llombred a lievte. And cue at mydnyahtthere was a crye made : beholde / the bay begrome cometh/goo out agaynft bym. Then hall thole virgins acple/a menared their laves. And p tolythe fard to the wrie: gene vs of your orie bonte lampes goo out . But the wyle anfwered faveng:not fo /left ther be not vnough for beavou: but go rather to them that fell & by for your scines. And whylither wetto bye the bip barome came : a ther that were tedpe/ went in with him to the weddyng a the gate

was that by. Afterwardes came also the other

pirains

The Gow. of S. Matthew birgins favinge: mayfter mayfter open tob But he answered & favbe: berely & fave bot Monatche. pou: I knowe not you. watche therfore:forn knowe nether the dave not vet the houre, wil the fonne of man fall come. A Lphewyle as a certayne ma is redy to take

bis ioznev to a Grauge countre, called bis fer wantes a Delinered to them his good des. In Lu.rir.b buto one be gaue. b. talentes / to another. i.

to another one:to cuery man after his ability a Crarght wave departed. Then he p had m reanch the. v. talentes fornt and bellowett a wane other frue talentes. Lykewyle be p m Malentes. ceaued two/gayned other two . But hether receaned pone / went a Digged a pit in pen a byd his mafters money . After a loge fealon plozde of thole fernanntes came a rekened & them. Then came be that had receaned.b.w. lentes/ a braught other. v. talentes / faringe: mapfter thou belincrebit bnto me fyne talets behold I haue gayneb fo them fpue talente moo. Then his mayfter fay de bnto hom: wil good fernaunt and farthfull. Thou haft bem fapthfull in lyttel / I will make the ruler out moche/entrein into thy maylers iove . 316 he that receased. h. talentes, came and fapou

> moche: go in into the mafters fore. F Then be which had reccaued pone talent,d me a fay D: mayfter / I confy dered p thon was an har de man, whicherepen where thou low

> mayler thou belinere of bonto me two talder beholde Thane wone two other talentes with them. And his marker farde onto hom food good fernannt and faythfull. Chon halt bent farth ull in lytch. I will make the ruler out

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The.rrv. Chap. het not a gab bereft where thou framelt not:

emastherfoze afraybe/s went ahyb the taimt in the erth: behold thou hat thone owne. memater antwered a faybe unto hym:thou moil feruaunt a floutful thou knewell that T me where I fowed not and gaddie where I drained not : thou oughteft therfore to haue bed my money to the chaugers athen at my mmmynge full de I hane recevued mone om newith vauntage. Cake therfoze the talente Louenaut from bym/ & geneit bnto bym Sobich bath ten talentes. for bnto energe ma that hath halbe gruen/and he thall have aboundaunce / a fro him that hash not/halbe taken awaye / enen hat he hath. Ind cafte that bnppofitable fer. and.rir.b. wennt into btter barbnes: there fhalbe me-

prige and gnaffhrng ofteeth.

Awhen p fonne of man cometh in hys alo me/s all p holy angels with hyen, then that he The ludge fot byon the feate of hys glozy / a befoze brin ment, halbe gadbred all nacyons, Ind he that feve rate them one from another as a thepherd De videth the thepe from the gootes. Ind be that lit hepe on his ryght han De/a the gotes on b Shepe. wh. Then that the hynge faye to them on his Gootes. mathand: Comeve bleffed childicof my fa ther inheret ve p hyngbonie prepared for you to the begynnyng of the worlde. for I was Cla. tvib.c anhongred/a pegaue me meate. I thurfted/a Ese.rbin b vegaue me Dannke. I masherbourlelle / are loged me. T maenaked ave dothed me. T Ectl.bil.d. was focke a re vilited me. I was in prefont a reame boto me. Chen hal the righteous an were tym / faying: mafter / when lawe we the and hogred /a feed thefor a thurst / a gane the Drinkee

Mar.fip.c. Luc. bin.c.

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The Golpell of & ABatthem. navnkerwhen fame we the herbourlelle / la ger theroz naked and clothed theroz when fo Spe me the ficke or in prefon a came buto the Cournaut Ind the kynge fall anfwere a fave bnfothe Merely I fage onto pou:in as muche as vehi ne Doneit buto one of the leeft of thefe my by thien ve baue done it to me. Then thall thekyng fave bnto them the

Tofal. bi.c Luc,rig.f

halbe on the lyfte han be: beparte from men courfed into cuerialtyng fre fobich is page red for the Deupland bysangels. For T wes an bongred and ye gane me no meate. I the fed/a pe gane me no drinke. T was herbour lelle/a pe lodged me not: I was naked / an rlothed me not. I was licke a in prefo/ave bi fited me not. Then hall they alfo an frerel lapeng:mafter whe faw we the an hougred a thurlt:02 herbourleffe:03 naked:02 fick:03 in Cournaut prefon,and byd not minifter bnto the: The thall be antwere them and fave: Merely Tia

John, b.b.

bnto you in as muche as pe byd it not to on of the lect of thele pedpo it not to me. 3ml thefe thall as into everlaftyng payne: anoth ryghteous into lyfe eternall. The.rxbi. Charter.

The allemblynge of Larobas and the br preftes/which counceled agapuft Chrifte. How Jelus was anounted of Wary of Be thanv.

Dow Indas folde Chiffe onto the preftes! Scribes for thyaty peces of fpluer / Sobiches terhad betraved Chrifte de bioughte agaym, Chailt byd cate the efter lambe with his di pics.

The institucion of the factament of Chille bodyt The ribl. Thap.

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hobre and bloude. how Chift armed bymlelfagavnft befinte fuffet.

bow Indasthe betraver came with the that toke hym.

bow Deter benged that he hnew Chaift.

Ad itcametopalle / when Jeins had Spar ring confl bed all thele layinges/he layb bn. Luctras to has disciples. Ye knowe that after two Daves thalbe efter and the fonne

ofman falbe belynered to berrncifyed.

Then affembled togedder the chiefe preftes and the feribes and the el ders of the people to the palice of the hee prefte / called Lapphas, Lapphas. chelde a counfell/how they myght take Tefusto futtelte and holl hom. But they fay De not on the holy daye, left any buzoure arvie

amonge the people.

when Teins wasin Bethany /in the honf. John.tha kof Simon the leper/there came vnto him a Bar.rings boman which had an alabatter bore of precons opnimit/apowied iton his heade / as he lateat the bourde. when hys disciples lawethat they had in bignacion fayinge: what Deisanneded the walt. The ornimet myghthane novuted. benewell folde/a genen to the pare. Wohen Teins un bertton de that he lay be unto them: why trouble pe the woma: the hath wzonghte a good worke bus me. for ye thall have poore folcke alwayes with you: but me Challee not hane all wayes . Ind in that the cafted this syntment on my body the byd it to buryeme withall. Merelye I fave unto you, where foener the gofvell fhatbe preached thoroughout all the worlde, there Challalio thrs that the

othe paths

bath

The Golpell of S. Batthem.

hath done betolde for a memoriall ofher. Then one of the tweltie called Judas Ifa De is folde Dar, rith roth went onto the thiefe preftes and farte Luc,rry,a, w hat well ve gene me/a T wel belyuer him buto pour and they apoputed buto hom they ty peces of fpluer. Ind from that tyme he Cought opostunite to betrave hym.

Bar,riigb Luc.rrn.a.

The fralt dave offwete bacad the disciples came to Telus laveng buto bym: Sphere Smit thou that we prepare for the to eate the pare Schall lamber and be faybe:go into the cytie buto fuche a man/and faveto hom:the mafter farth: mp tyme to at hande / I worl kepe myne eafter at thy bouft with my disciples. and the Disciples byd as Jelus had apoynted them, made reby the eafter lambe.

Mar.rtit c Luc.rro.b. Joh.rin.a.

the.th. and as they by D cate he fav D: Merrin I lave buto you that one of you thall betrave me. Ind they were excedying forowfull / and beganne euer pe one of them to far buto him: isit I mayfter. De anfwered and fapte: heb beporth hos han de with me in the bollhe , the Blalm,rl. tame that betrave me. The fonne of ma goet as it is written of hom: but wo be to the man by whome the fonne of man thalbe bewared.

When the enen mascome be fat Downe is

Ithad bene good for that man whe badno uer bene borne.

The insti tucion of p iacrament.

Then Judas which betraved him anfwe red a favo:is it I mafter- De far De bnto bim! then hafte fayd. Is they byd cate: Jefustoke bicad a gane thakesibrake it a gane it to the Disciples a layde: Take rate this is my body. And he toke the cup/a thanke/a game it them/ favinge: drynke of it cuery one . Forthesis

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disciples ere wit the pas be cytical e mafter pe myne and the them/f

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ognate fig Merchy betrave ill / and ato him: p De: hep The / the mā goth the man eteaped. badno

n/anfwe onto him: efus tohe it to the my body. e it them/ of threis ttip

The.rrbi. Chap.

moblen de of the newe tellament/ that fhalbe i. Cor.ti.e. hedde for many for the remillion of fpunes. Luc. rro. Tape buto vou: I will not dapute hence forth of the frute of the bone tree / butyl that pave when I thall dayune it newe with you

in my fathers kynge dome.

Ind when they had fay de grace they went ont into mounte Divuete. Then fay de Telus bato them. All ve malbe offen ded by me thys waht. for it is writte: I will impre the thepe berde, and the thepe of the flocke thalbe featte ted abioa de. But after I ain ryfen agayn/ I will go before you into Balile. Beter anfine. red a fard bnto hym: though al men fbuld be offinded by port woll I neuer beoffen ded. Jelus fapd buto hym: verely I fave buto the: this fame upght before the coche crowe thou halt denge me thaple. Beter lap de bnto him: If I walde de with p / pet wolde I not denyethe. Lyke wyle also say d all the disciples.

Chen went Telus with them into a place whiche iscalled Gethlemane,and faye bnto the disciples for pe here whole I go and prave vonder: Ind he toke with hom Deter and the two fonnes of Ze bede/a bega to were forow full ato be in agonve. Then faybe Teins buwthem: ABy foule is heny enen bnto p death. Carppehere:and watche with me. Ind be went a lytell aparte and fell flat on hys face, and maped favenge: D my father of be polfible let thys cuppe palle from me: nenertheleffemotas Twell, but as thon wilt. Ind he Bearmeth tame unto the disciples/a fonde them a Clepe/ hym Selfe and layd to Beter: what coulde penot watch agaynfithe with me one hours: watche and prage , that pallyon:

Mar.riine Luc.rrn.b. B.did1.0F Zach.rig.c MHar.riinc and.rb.b

Mar:tiine Luc.rrb.c Lou.rin.c

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The Golpiof S. Matthew.

pe fall notinto temptacio. The space is byl.

lyng/but theflefte is weake.

He went a waye once more and prayed/layenge: D my father: yfthys cuppe cannot palle awaye from me/but that I drynke of it/thy will be fulfylled. And he came/a found them a hepe agayn. For they eyes were heur. And he lefte them a went agayne / and prayed the thyrde tyme/seyenge the same wordes. Then came he to hys disciples/a say de vonto them: Slepe hence forth a take your rest. Take hede the houre is at hande/a the sonne of man that be betrayed into the handes of synners. Uple: let vs be goyng: beholde/he is at hande that shall betray me. whyle he yet spake: lo/Indee one of the. The came/a with hyma a greate mul-

Mar,riff. Luc. erg.g. Jo. evig.b.

Meis bes

Gen.fr,a Apoc.rig.b

@fa.lig.c

one of the. ra.came/a with hym a greate multitude with iweardes/and flanes/ fente from the chefe prefesand elders of p people. And he that betrayed hym/had genera token/layenge: who focuer I kylle/that fame is he: laye handes on hym. And for the with all he came to Jefus/and fay de: hayle may fee/ and hy fed hym. And Jefus fay de wate hym: frende wherfore arte thou come. Then came they layed handes on Jefus and toke hym.

And behold one of the which were in Jelu Bretched out hys han de a drewe hys fweath a troke a fernant of the hye prefte / a fmond hys eare. Then layde Jelus vinto him: puth thy fweathe into hys sheathe. For al that lay han de on the sweathe/hall peryth in a final de. Cyther thynkest thou that I cannot now praye to my father/a he shall seve me morest

example to my tather /4 he was geneme more eq. legions of angels: But howe then walk the feriptures be fulfylled: for so must it be The.rrbi. Chav.

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The fame tyme fard Tefus to the miltitne berebecome out as it were buto a thefe / to The.iif D fmear Des & flattes for to take me. T fate bay. Intrachong in the temple amonge pour and ve toke me not. Ill thre was bone that p feriptares of the prophetes myghte be fulfylled, gear riid f Then all the Diftiples forfohe hom and flex. Lu.ret.f. Ind they toke Telus and lede hom to Cay. To.tbin.c. phasthe bre prefte / where the deribes and elbers were allembled. Ind Deter folowed De istaht. bem a farre of bnto the bye preftesplace and ment in a late with the fernautes to fe pend.

The chiefe prieftes and the elders and all I the countell fonght falle wernes agapult Je- De is falle ins/fer to put hom to Death/but founde none ly accuted. in so muche that when many false wortnesses came met foun De they none, 3: the lafte came two falle wrenelles and larde: This felowe larde: I can deftrove the temple of Fod/ and

baylde it agayne in thre dayes.

and the chefe prefte arole / a laybe to hom: 3ch.t.d. answereft thou nothring! Dowe is it p these brare wytnes agaynft the? But Jefus belde mopeace. Ind the chefe prefte anfwered and layde to hom: I charge the in the name of the buyng God that thou tell bs: Suhether thou be Chifte the fonne of God: Tefus favde to hym:then halte fay de: Aenertheleffe Flay bu to you: here after thall ye le the fonne of man/ fottong on the ryght hande of power/and comein the cloudes of the fape.

Then the hye prette rente hys clothes lapmgethe had blafphemen / what nede we of any more wetneffes? Beholbe nowe ve hane heard his blackhemy what think per They an

f.a

The Gofp. of S. Matthew. Iwered and lay de: he is worthy to dre. Then spat they in hys face a boffeted hym iv folies. Ind other smote him with the palms of they handes on p face laying etell vs thou Chille who is he that senote the?

Mar.tis. La.rrg.f Jo.rvig.c. Deter denyeth,

Deter fate without in the palice. Ind a dam fell came to hom favenge. Chon allo wall & Telus of Galile: but he denved before the all lavena: I woot not what thou favelt, wohe he was done out into p poorthe another wenthe fawehrm/ a fard buto them that were there. Thys felowe was also in Jeins of Ragareth. And agayne he denyed in an othe p he knew o ma not. Ind after a whyl came bnto hithey that ftode by a fayd bito Beter: furelye thou art cuen one of them for they fpeache bewiap th the. Then begane he to courle a to Courte that he knewe not the man. Ind immediatly the coche crewe . And Deter remebred the mordes of Jelu whiche farde unto hem: be fore p coche crowe thou halte deny me think and went out at the boxes a wepte bytterlyt, The.rron. Chapter.

Chailt was delyuered to Pylate.

Budas repented.

Df the cruel tommentes and paynes of Chill. How p body of Chult was begged a laydem a leputches/a comitted to kepers for to kepe.

Abar.rv.a Lu.criq.a

heis bely hered to Pilate. Then p morning was come, all the chefe pictes athe elders of p people helde a coulell against Jesus: to put hym to death, a brought hym bound a delynered him buto Potis Pilate p debits. Then whe Judas which betrayed hym, law that he was eddemned he repented hymself:

The trbij Thap.

brought agayn the rrr. plates of friuer to the thefe stelles a elbers favinge : I hane fynneb betraveng the innocet bloud. Ind they layde: what is that to be fe thou to that. And he call Downe the folucr plates in the temple a tepar-

ted and went and hounge hom felfe.

Ind the chefe preftes toke the fylger plates and tapo:it is not lawful for to put them into actu.i,c the treasure: because it is the parce of bloude. Ind they toke counsell / a bought with them apotters felte to burpe fraungers in. Dohers fore the felde is called the felde of blonde one till this daye. Then was fulfylled that which mas woken by Teremy the prophet layenge: and they toke err. fyluer plates , the proce of Zach rice hem that was valued whome they bought of the chyloge of Ifrael a they gave them for the potters felde/as the Lord appoprted me.

Jefus fode before the Bebite / a the Debite Mar. rb.a ared hym fayeng. Arte thou the hynge of the Lu. rin.a. Jewes ? Tefus lapbe bnto bom: thou lavelt. Ind when he was accused of p chefe westes a elbers/he anfwered nothyng. Then fald By. Deholdet late onto him: he areft thou not / home many his peacean Apriges they lave agaynft ther Ind he answer ted him to never a worde: in so much that the

debite marueylled greatly.

Atthat fealt the Debite was wont to Delyner ... buto preople a presoner / whome they wolde befre . De had then a notable prefoner / cale lib Barrabas. Ind wen they were gabered together / Bilate fayde bnto them : whether Barrabas well re that I gene towie unto you / Barras basor Jefus which is called Christe & for he mew welp for en nie they had belinered him. f in when

m bonnd p debite. pm/ law hym felfe:

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The golpell of & . Matthew!

Whe he was let downe to gene in bgemet: bis wyfe fent to hom faveng: hane thon nothonge to bo with that ful man. for Thaneluftereb many thinges this baye in a dreame about him. Butp chefe preftes a the el bers had per Twater p people p they fulbe are Barrahas # Muld Deltrop Tefus. Then p Di bite anfwe red a fand unto them: whether of the twante wylpe & Tlet lowle unto you. Ind they farte Barrabas. Briate fand buto the: what theil Too the with Telus which is called Chailter They all favo to him: let bym be rucified the favo the Debite: what envil bath he Done: 3ab they cereb p more faveng:let him be crueffeb.

when Bylate lame / that he paruapled no thong but that more bulones was made / be toke water and walked his handes before the people fapenge : Jam innocent of the bloude whisinber ofthiexinite perlon, a that pe fail le . Then answered all the people and farde: his blonde hom an in. be on by/and on oure chyldren . Then icthe Batrabaslowie buto them and fcontged Ti Deis Cour fus and Delyuered hom to be crucifeed.

Then the foul ovours of the debite toke Te (ne buto the commen hal and gaddered but hom all the company, And they frepped hom and put on hym a purpell roobe / a platteds crowne of thornes a put buon his heed / and a redein his ryght hand a bowed they knees before hom and mocked hom favenge : haple kynge of the Jewes, and Cortted byon hym/ and toke the rede a fmoste hom on the heed.

and when they had mocked bym, they toke the roobe of hom agapue , and put hysomu raymet on bym/s leed bym afrage to crucyfe

Mar.tb.a. La.trid.c To.rvin.f and.rir.c

conceffeth nocent. atb.

Mar ro.b. To. rir.a De is cromuch.

The .rrbii. Chap.

hom. Ind as they came out they found a man ABar, rb.e of Evien mamed Somon : him they copelled La. trit. b to beare his croffe. Ind when they came unto the place realled Colgotha (that is to far:a plareof bead mens foulles) they gave bym beneger to diynke mengled with gall . Ind when De bifketh he had talted therofihe wold not banke.

pohe they had crucified him: they parted his garmentes/# byd caft lottes/ to fulfyll p was fooke by p prophet. They te unted my garmen tesamoge the/ a boomy befure byd caftlottes. Ind they fate a watched hym there, Ind Ether let by ouer his head of canle of his brath write. This is Jeins the king of the Icwes. Ind there were two theuce crucified in hom: one on the ryght hand a another on the lyfte.

They that paffed by acurled him wagging they heedes a favenge: Thou that Deftrovelt the temple of God a byldelt it in this Daves/ lane thy felfe. Yf thou be the sonne of God/come downe fro the croffe . Lykewyle also the hrepredes mockinge him with the Scribes elbers lav De. De laued other, hom fel fe be can not faue. Yf he be the hynge of Ifrael: let hym nowe come downe from the croffe, a we well belene hym. De trulled in God/ let hym belywerhim now pf he wyl have him: for he lay be Jam plone of god . That same altop thenes which were crucified to him , cast in his teth.

f from the forte houre was there barchnes ouer althe lande buto the uputhe boure. Ind aboute the nonthe houre Telus cryed with a lowde boyce faveng: Ely ely lama afbathani. That is to fave/my God/my God/ why hafte. thou forfaken me ; Some of them that Rode Plal.rxi, f iin ther e

byneger & gall. To.rir.c De is crus cifved.

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there/when they heard that/layde: This man calleth for Pelyas. Ind fray the wave one of them ranne a toke a sponge a folled it full of byneger/a put it on a rede/a game him to din he. Other layd/let beslet be le whether Pelias wilcome a delymer him. Jesus cryed against to a lowde voyce a relded by the ghoft.

The gowell of D. Matthew.

He geneth

The vayle renteth. Deed bo-

And heholde the vayle of the temple dystent in twayne fro the toppe to the bottome and the earthe dyd quake/and the cones dyd rent/a granes dyd open / a the bodyes of many fainctes whiche liepte/arole a came onte of the granes after his refurrection/a came into the holy cytie/and appered onto many.

when & Ceturion a they & were whim was chyng Jelus, fawe & earthquake a those thou ses which happened they feared greatly layenge: Of a surety this was the sonne of God.

And many wemen were there beholding hym a farre of which followed Jelus fro Entyle/mynistryng unto him. Amog which was Mary Magdalen a Mary the mother of lames a Joles/a p mother of zebe deachylding

when the even was come/there came are the man of Framathia named Joseph/ which same also was Jesus disciple. He went to present and begged the body of Jesus. Then by late commanded p body to be deliquered. In Joseph toke the body / a wrapped it in a class spanne clooth/a put it in his new tombe: which he had hewen out/even in the roke / a rolleds greate stone to the doze of p sepulcre a departed. In I ad there was warry Magdalene at other Mary sitting over against p sepulcre. The nexte days that followeth good ferdage

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the brevteftes a Wharifes gat them felucs to Bylate a lay b: Syz/we remeber that thys De cepuer fay D whyl he was pet alpne. After thre daves I will ryle agayne. Lommaund ther. fore that the lepulche be made fure butpil the theib bay left peraducture his disciples come e feale hom awave/a fave buto the veople/he isrofen from Death /a the laft erroure be mozfe then the foult. Wolate fand onto the . Eaks matche men: Go/a make it as fure as ve can. Ind they went and made the fevulere fure in watche men /a fealed the ftone. F

Deiswatthed for ty ting agay:

The revit. Lhavitre. The refurreccion of Dbaill. Of the bepers of the ferulchize which allo were wotneffes of his refurreccion. Dow Chift before all his Apolites afcended into heanen genynge them commaundement that they Mulde preache his Golgell throughe the hole worlde.

the Saboth Dave at enen whych dans Mar.rbia neth the mozow after the laboth/ ABa Tob.rr.a ry Magbalene a the other Bary car Lu.rr.a me to fe the fevulcre. In o be bold there was a greate erthquake. for the angell of the Lord belcende d from beque: a came a rowled backe the stone fro the doze a sate boott . Bys countenaunce was loke loghtnong, a his rave met whote as inowe. And for feare of him the kepers were aftonyed a became as dead men.

The angell answered a fard to the wemen, feare pe not. I knowe p ve feke Telus whyche wascrncifred:he is not here, he is ryfen as he fayde. Come and fe the place where the Lozde wasput / and go gupely and tell his disciples

The Cobell of S. Matthew.

that he is rylen from Death. Ind beholde/ Soill an before von into Falvle there ve that f

bim.Lo Thane toldevon. F

Mand they departed quich from the fernice with frare a greate Tore: a byb runneto bu ge his difciples worde . and as they went tell his Difciples: beholde/ Teins met the fan enge:all havir, and they came a beld him by fete a worthipved bim. Then faid Telus bitto them: be not afrayo. Go a tel my bzethze/ that they go into Falile, a there thal they fe me.

whe they were gone: behold fome of the he pers came into the cyte/a thewed bnto the bre Dieftes all the thinges p were happened. Int they gad deted then to geder in the elers in the tic coulell / & gaue large money buto the lone Diers faveng: Save that his Disciples camebe nyaht a folehim away whyl ve flept: a yf this tome to the ralers earcs , we wol prafe home fane you harmeles . Ind they toke the money & Dyd asthey were tanght. Ind this faying is nopled amonge the Jewes buto this day. F

Then the .ti. Difciples wet aware into en lile into a montapne where Jeius had apopu ted them. In d when they lawe bim they won hipped him. But fome of them Douted / Ind Teinscame a fpake bnto the faring: al power is gene buto me in henen ain erth. Go therfor re a teache all nacions baptplinge the in p na me of the father, a the forme / a the holy good. or eaching the to observe all thinges whatlow mer I comanned von Ind lo I am to you a wave/enen butyl the ende of the worlde. k

Wiere en deth the Fofpell of. S. Matthew.

Bat.rbi b Bil power. TA Prologe tolthe Entitle of &. Baul to the Romavns.

Dr'as moche as this puffle is the prine cipall a molte excellent part of the new Ceffament/and mooft pure Enange. lion that isto fave alad tybynges / & that we call Gofpell / and alfo a lyahte and a way in buto the whole fcripture / I thynke it mete that enery Chiften man not onely knoweith rote and without the boke / but alfo exercple him felfe therin euer mote cotynually as to the dayly bread of the louie. Ro man be rely can rede it to oft/or flu dveit to well / for the more it is fludved the eafver it is: the more it is the med the pleafaunter it is : a the moze aroundely it is ferched , the preciofer thyuges are found in it/lo greate treasure of sprytual thonges leeth hoo therin.

I wyl therfore bestowe my laboure & bilige. te/through thys lytell preface or 10 rologe / to pepare awave in therunto le farfozth as gob hall gene me grace that it may be understade ofenery man. for it had bene hytherto enyll barchned with glofes a wonderfull dreames offophilters that no man coulde thre oute the entent and meaning of it which neverthelelle pet ofit felfe, is a bayght lyght / a fuffycient to

gene lyght bnto al the fcripture. fypl we multe marke biligetly the maner of Baul pant beakinge of the Apollel / a aboue all thinge vieth cerknow what Baul meaneth by thefe wordes, tayne wor the Lawe Synne Grace fayth Ryghteoul. 25/ which nes/flethe/ Sorrte / a fochelphe / or els rede mult be dy thon it neuer fo ofte, thou halt but lofe thy las ligetly bnbour. This worde lawe may not be understan derstande, Dehere after the commune maner, and to ble

a.in.

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ol De/ De e that te fernice e to min wente the fan bittt bro les buto ne/that me. of the he

o the bye dub.ba ers/a to the fone camebe a vf this fe hom/s e moner laring is Day. F into Er D apova they would

ed / and al power o therfor ein p na oly gook. no bation

to you al De. F

Bauls terme after the maner of men: or after

mas waves that thou woldelt fay plaw bere in this place where nothonge but learnonge Swhich teacheth what ought to be tone / & what ought not to be done as it goeth with manen law/where the law isfulfylled withoutward workes only: though the hart be never fo farm of:25 at god in daeth the around of the batte a the thoughtes a the fecrete mournges of the mynd: a therfore his law requireth the groud of b hart a loue fro the botome therof: a is not cotent to the outwar De worke only but rebu beth those wordes most of all whiche format not of lone fro the groud a lowe botomeofthe hart though they appere outward never foho nelt a good. As Chailt in the golpell rebuket the Bharifes aboue al other that were opelin ners /a calleth the procrites that is to laye:ly mulars a paynted fepulchize which tharpin pet lyneth no me fo pure as parteyning to the outwarde bedes a workes of the lawe reand Daul in the,in, Chav. of his Eppftel untoth Bhilipppans/confesteth of hom felfe / that as touchynge the lame he was fuche a one asm man could complayne on a not withstanding was yet a murtherer of the Christen / perlen ted them: and tozmented them fo foze/thath compelled the to blafpheme Lhaifte / & was all together mercylelle/as many which nowfap ne ontward good workes are.

for this cause the .crv. Psal. calleth all ma lyars because that no makepeth the lawfin the grounde of the harte / neyther can kepth though he appeare outward ful of good wen for al men are naturally enclyned buto on tto

The lawe of God requyzeth loue. the Romayns.

and hate the lawe we fonde in our felnes we luft a tedpoulines to do good but luft a delectation to do envil. Nowe where no free lufte is to do good there the botome of the hart fulfuleth not the lawe a there no donte is also finne and with is described before God though there be neuer so greate an outwarde beweand apperaunce of honest lyuyng.

for this cause concludeth sainct Paul in the second Chap. that the Jewes are all synners strafgressors of the lawe / thoughe they make men beleue thorough processes of outwarde workes how that they fulfyl the lawe / a sayth that he only which doth the lawe is ryghteous before god / meaning therby that no ma with

outward workes fulfvlieth the lawe.

Thou (fayth he to the Teme) teachelt a man buld not breake we blocke a vet breakelt wed locke thy felf wherin thon in daeft another ma therin codenest thou thy selfe for thou thy selfe weft ene the very fame thinges which thou ind sell. Is though he wol be lave then lyneft outwardly wel in the workes of plawe a in dgeft the that lyne not fo. Thou trachelt other me/t lepft a mote in an other masepe / but arte not ware of the beame that is in thone owne eve. forthough thou kepe the lawe outwardly it bothes/for feare of rebuke/thame a punythemet:other for loue of reward: vantage/a bay. neglorie: yet well thou al without lufte a lone towarde the law a habett leuer a great teale other myle to /vfthou dyddelt not feare the lawe:peinwardly in thone harte thou woldefte that there were no lawe no not yet God / the Antog and bengear of the law Afit were pole

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Phle/lo paynefull it is onto the/to hane three appetotes refranced/s to be kepte Domne.

wherfore the it is a playne coclusion / b thou fro the ground a bottome of thone harte att an enemy to the law what prenayleth it now that thou teachefte another man not to fteale when thou thone owne lelf arte a thefe in the ne harte /a outwardly woldelt fayne fealen thou durite though that the outward dedesa by de not alway behyn de with loche procrite & Dillymulars but bacake foath amonge enm as an envil fcabbe or a pocke can not allwave be kept in with violence of medicine.

Thou teachelt another ma/ but teachelt no thy felf we then wotelt not what then teacher for thou bu derftan belt not the lawe a ryghti haw that it canot be fulfylled a fattified / but if an bnfavned loue a affectio/fo greatly itil nothefulfolled in outwarde Dedes a worker The lame onely. Dozeouct the law encrealeth fynne in be farth in the. v.chap.becaufe p man is an me mre to the law for as moch as it requirethe many thyngesclene contrarge to his nature wherothe is not able to fulfyl one poynt on tle as b law requireth it . And therfore are me moreprouoked a have great luft to breake it.

encrealeth lonne.

> for whyche causes lake he layth in the. by Chap, that the lawe is fortuall: as though be wolde lay yf the law were fichly' a but mas Docterne it myght be fulfylled fatiffyed and Aplled in outwarde dedes. But nowe isth

The friete law goodly a no man fulfylled it except that (srequired at that he doeth/furing of loue tro the botome per we can of the harte. Such a new harte a lufty cotage kepe plaw unto the lawe war de cante thou never come

the Romayns.

bo of three owne frength a enforcement, but by the operacion and working of the forte.

for the forpte of god onely maketha man fortuall/alphe buto the lawe/fop now hence forth he both nothing of feare, or for lucre, or bantages lake/or of bayne glory but of a fre harte a of in war de luit. The lame is fprytual s write both loued and fulfylled of a forytual barte / a therfore of necellyte requireth it the byte that maketh a mance hart fre/ & geneth hom luft a courage onto the lawewar de: wher lochea wavte is not, there remayneth lynne, grudginge/a hatered against the law/ which law neuerthelelle is good /ryghtewes/a holy.

Icquaynte thy felfe ther fore with the maner of beating of the Apoltel, and let this nowe Byke fall in thyne harte b it is not both one to To Do the bothe dedes and workes of the law a to full dedes of b fill the lawe. The workes of the lawe is what lawe ato former a man doeth/or can do of his owne free fulfyll the wol/of hys owneproper ftreath & enforfynge, lawe are Aotwythfandynge though there be neuer fo two thengreat workunge /pet as longe as there remay. ges. neth in the harte buluft / tebiouines / grud. grage/gryef/payne/lothfomnes & compassion towarde the lawe fo longe are all the workes buppofytable/loft/yeand Danable in the fraht of God. This meaneth Daul in the. t. Lhan. where he fayth by the Detes of the law that no dehebe instifyed in the fraht of God. Here by percepue thou that those Sophisters are but decequers which teache that a ma may a mult prepare hom felfe to grace a to the fauoure of god in good werkes, before he have the ippyte true farth of Lhille. Howe can they prepare

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3 Biologe to the felues buto the favour of god a to b which is good when they the felues can to no good no can not once thynke a good thoughtorm ient to do good the denyl polletyng their ha tes/myndes a thoughtes captine at his pleas re: Lan those workes please god thinked thou whych are done in gryfe/ payne/ a tediouling with an envl wyl with a cotrary a grudgyng mynde:D holy & . 1020 fperns how myghthe to the fcriture of Baul bydeft thou cofoudt herefye/about (Ttrowe) a.rh. £. yeares ago or ther boo. To fulfel the law to do the wor hes therof: a whatforner the law comaunde loue:luft: a in ward affection a Delectation to lytte go bir a wel/frely/wyllyngiy/ a bou copulfio of the law / enen as though ther wan no lawe at al. Suche luft and fre liberte tot lawe / cometh onelve by the workinge of the

Copyte in the hart/as he fayth in the.i.chap. Powisthe fpryte none other wple geuen # by farth only:in that we beleue the promited god/wout wanerynge: how that god istrut wyl fulfylall his good promples towarden

for Dhiftes bloude fake as it is playneint i.chap. I am notathamed farth Baul of the fles glad ty dynges: for it is the power of col bnto faluació to as many as beleue. for att

te a to geder euen as we beleue the aladtron gespreached to ve the holy goof entrethin our hartes a lowfeth the bandes of the dent which before pollelleth our hartes in captinit

meth by he a held the that we could have no luft to the mi arynge the of god in the law. Ind as the fryte cometh gladtydyn fapthoncly/ene to fayth cometh by hearyng! word of god when Chill is preached / hom

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To fulfell the lawe what it is.

The fpart cometh by fayth.

Fayth to ges.

the Romayns. top which that he is goodes fonne a ma alfo: wad aryfen o no good ught or con g their ber his pleas

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agavne for our fakes/as he fayth in the.it.iff. and r. chap. 311 our inftiffynge then cometh of farth: a faith a the fripte come of god: a not of bs. when we fay/ fayth bavnge the fpayte it is not to be bnoftad that farth Deferued the fort te or that the fpryte is not prefent in be before fayth. for the fprytis cuer in be: a fayth is the wfte a workinge of the fpryte. But thoroughe preaching the fpayt beginneth to worke in vs. Ind as by preaching the law: he worketh the frare of god: fo by preachinge & glad tydinges he worketh fayth . Ind now whe we belene & are come bnd the couenaut of god the are we face of the foryt by the promife of god: a thethe byte accopangeth layth inteparable / we begyn to fele his working. Ind fo fayth certify. eth bs of the fpryter a allo bryngeth the fpryt iv ber/puto the workinge of all other gyftes of grace/a to the working out of the refte of oure laigacion butyll we have all together ouercos mefrane/death/hell/a fatan: a are come bato the enerlallying lyfe of glozie. Ind for this cau le lay we: fayth bringeth the ipryte.

here of cometh it that fayth only iultifreth/ maketh ryghtewes/a fulfylleth the law: for it dingeth the sparte through chailtes deserupnges: the frayt bringeth luit loseth the hart maheth bym fre: fetteth him at libertie / & geneth freigth to work the dedes of the lawe in loue/ sue as the law requireth. The at the last out of thefame fayth fo working in the hart firinge al good workes by theyr owne accorde. That workes meaneth he in the .in.chap.for after he hath caft fpringe of away the workes of the lawe fo that he foun- fayth.

fayth only instify-

Deth

3 Biologe to

deth as though he wolde breake a disanula lawe thorow fayth/he answereth to y mygh be layd against/saying: we destroy not y law thorow fayth but mayntayne/ furder/or say lythe the lawe thorow fayth. That is to say

we fulfyll the lawe thorowe fayth.

Synne in p icripture is not called that on war de worke only comytted by the body but all the whole busynes a what some accompanyeth/moneth / or stereth who the outward dede/a that whence the workes sprynge / u unbelefe/proncines a rediffice who the worke the ground of the herte/ wall the powers/a feccions/a appetites wherwith we can but ne. So that we say/that a man then synthem he is carried awaye hedlonge into symall together as moche as he is / of that poylu inclinacion a corrupte nature wherin he was concerned and bome.

For there is none outwarde synne compine excepte a man be carried away all together life soulcherte body luste a minde therm. The scripture loketh syngularly but the has a but the route a original fountary of all me which is unbelese in p botome of the has for as farth only e sufficeth and bringethe sprite a suffe unto the outwarde good work even so unbelese only e damneth a kepethom the sprite pronoketh the sleshe and streeth suff unto the curl outwarde workes as hap ned to I dam a Ena in paradyle. Gen.is.

For this cause chieft calleth spine onbelent of notably in p.coi.cha.of s. John: The spin sayth he shal rebuke p world of synne/becaut they beleue not in me. Ind John, vin. Jame

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Wahtof the world. And ther fore in the ri of Tobn be by boeth the whyl they have lyghte to beleue in the lyght pe maye be the chyloze of bott: for he that walketh in Darkenes woteth not whether he goeth. Row as Chrifte isthe hight fois the ignozauce of Lhift p barknes wherofhe fpeaketh/in which he that walketh moteth not whyther he goeth:p is he knoweth nothow to worke a good worke in the france ofgod/or what a good worke is. and therfor in the ir.he fayth: as loge as 7 am in p would Tam the lyght of the world:but there cometh nyght whe no ma ca worke / whiche nyghte is but the ignozace of chailt in which no ma ca fe to do any worke p pleafeth god. Ind Baul er hosteth Cohe.iin.that they walke not as other bethen which are traugers fro the lyfe of go b thorow the ignoratice p is in the. Ind agayne inthesame Chap. But of fayth he the old ma which is corrupte thorow the luftes of erroure that is to fare ignorance, and Roma, rin Let becalt awaye the dedes of darknes that is to lave ofignozatice a bubelefe, Ind. i. De.i. fal hon not your felues buto voure of de luftes of ignozauce. and i. Jo. t. De that loneth hys bzo ther dwelleth in lyght: a be that hateth his bro ther walketh in darknes / a woteth not why ther he goeth, for darknes bath blynded hys eres. By lyght he meaneth the knowledge of Chift, by darknes the ignojauce of Lhift, foritisimpollyble p he that knoweth Lhzill truly ful d hate hys brother. furthermoze to percepue thys thynge more clearlye, thou shalt understod that it is possible to sinne any sinne at all except a man breake the fraft comaunte

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3 10 zologe to

met before. flow is the fraft comaundemen upded into two verles: Thy Lord God ison God a thou halt lone thy Lorde God with thone hart to all thy foule to all thy power Swith al thy myght, and the whole cange be fonne agaynft any inferiour precept/ is the lone is not in myne harte, for were thyslam wirtte in myne herte/a were full a perfetten my foule it wolde kepe myne hart from ofen tyng buto any fynne. Ind the whole and out caufe why the lone is not way tte in oure have tes is that we belene not that fyalte partethe oure Lorde God is ene God, for wort Inim thefe wordes one Lorde & one God meant that is to fay:pf] on Derftobe that he make a ruleth all/a that whatforuer is bone to me Sobether it be good or bad/is vet his Soyl/and that he only is the loade that ruleth & docthin a wift therto what this word mone meaned that is to fave /pf myne barte beleued and fal the infinite benefites & kondnes of god tom Sparde/a underftode/a cruftip belened them nyfolde couenautes of mercy, wher with Gol hath boude him felfe to be myne wholy a alw aether in all his power loue mercy a mysh then fould I loue him with al mynehart, for le power a mycht: a ofthat loue euer kepelys comaudemètes. So le pe now that as faithis the mother of al goodnes & of al good works to is unbelefethe ground a route of al cuplla all curil workes. I ynally yf any ma hath for taken fynne/a is converted to put hrs trutiu Chailt a to hepe the lawe of god both fal at tome the cause is that the fle th through negli gence bath choked the forte a oppreffed het taken the Romanns.

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take fro her the fobe of her ftregth/which fote after meditatib is in god & in hys won derfut bedes/s in the many folde couenautes of hys mercy. Wherfore then before al good workes as good frutes/there mult nedes be farth in p barte whence they fpaynge. Ind before all had bedesas bad frutes/there muft be bubclefein the hart as in the route/fountayne/pyth/ and freath of all fonne/which bubelefe a ignozace is called the hede of the ferpet a of the olde das gon which the womas febe Chailt muft treate Inder fote/as it was prompled buto & dam.

Grace & gyft haue this Difference. Grace properly is goddes fausure/beneuolece or kynde. Grace. mynd/which of his owne felfe/without Defer Gyfte. what of be he beareth to be wherby he mas moued and encloned to gene Chailt buto ba with all hys other apftes of grace. Grfte is the holve Gootte and hys workinge whom he poweth into the hartes of them / on whome behath mercy a whome he fanozeth. Though thegyftes of the spayte encreace in vs daylyes and have not vet they? full perfeccion ve and though there remarne in vovet envil luctes & hme whiche frahte agarnste the sprite as he layeth here in the. vi.chapiter. and in the fyfte to the Galath, and as it was spoken before in theit. Chapiter of Benefis of the Debate bet. wene the womans fede and the fe de of the fer pent: pet neuerthelelle Goddes fauoure is fo greate and fo Gronge ouer's for & hailes late,that we are counted for full hole and perftete before God. for god des fauoure toward be/deup deth not her felfe/ encreasing a lyttel \$ a lyttell/as do the gyftes / but receyueth vs hole

3 10 tologe to

hole & al together in full loue for chailtes fair oure intercellor & mediator/ & because that a gyftes of the spryte & the bataple between spryte & cupil lustes/are begone in vs al real

Df this now bn berttan beft thou the. bi.di Soher Daule accufeth himfelfas a fyuner:tm in b. bib.cha.fayth/ther is no Danacio to then that are in Chaft e that becaule ofp fppte/ because the grites of p sprite are begone in be Sornners we are becaufe the flethe is notfil kolled a moztifved. Menerthelelle in as mon as we belene in chaift & haue the crneft and h ainnyng of p fpayt a wold fayne be verfett god is fo louving a fauorable bito be p hemi not loke on foche fynne nether wil couteits frane but wyll deale it ve according to out belefe in chailt/a according to his promite which he bath Iwome to bs butyl the fourth full flarne a mostifred by Death. farth isnot mas opinio a Dreame/as fome ymagin a far ne/when they heare the florie of the Foull which whe they fe that there folowe no good workes nor medemet ofliavng / thoughether heare /a vetcan babyl many thynges of farth the they fall fro the ryaht wave /a fave: farth only intifyeth not a man multhaue good bot kes alfo pf he wilbe right cons a fafe. The can te is whe they heare p golpel or glad tydyngis they fayne of they owne fregth certayneims ginacibs a thoughtes in they bertes favengu I have heard the golpell/ I remeber the foi tye lo I belene. And that they counteryght fayth whiche neuerthelelle as it is but mans pmagpnacio a faynyng/ene fo profiteth it not mether folow ther any men dement of lyuving 25 at

farth is not p worke of man. the Romanns.

But trakte fayth is a thinge wrought by the trakt faith holy gooft in be which chaugeth be into a ne. isof p wor be nature a begetteth bsa new in god/ a ma king of the beth be in p formes of god as thou redell in p fire of foft of Tolm/ a hilleth the old ada/ a maketh God. beal together new in the hert/mynd/wil/lust emall oure affectios & power of the foule the holy gook ener accompanying her a ruling the bart. farth is a lynely thrnge/ myghty in wor king baliaute a ftrong cuer boing cuer frute full fo pit is unpollyble p he which is endued there w / hulde not work alwayes good worbes without cealynge. De areth not whether good workes are to be done or not but hathe done the all redy ver mencio be made of the is alwaye Doyng, for foche is his nature:now ourche farth in his herte a linely mournge of fort Barne him a ftere him therunto. Wholo mer doeth not good workes igan bubelening person a faythleste/a loketh round about gropringe after farth a good workes/ a wote not what farthe or ocod workes meane thoughe be babyl nener fo many thiges of fayth a good workes. farth is the a linely a fee faft trufe farth in the fanoure of God wherewith we comitte what it is. our seluce all to gether buto god/a ptruste is Carely grou beth a Reketh fo falt in our bertts/pama wol de not once bonte ofit/though be that d dye a thousand tyntes therfore. Ind Suche trust wrought by the holy goost through farth/maketh a maglad/lufty/cherefull/ and true herted bnto god a to ail creatures. 16pp meanes wherof willyngly a wythout copulfionheisglad a redy to do good to euery ma to luffre all thynges that God maye be loue & p;ag

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prayled/which hath genen hym suche grace with that it is impossible to separate good worked fro farth even as it is impossible to separate heet a burnyng from frie. Therfore take hede and beware of thyne owne fantalizes/whiche to indge of farthe and good workes wil seme twise/when in dede they are steeke blynd sof all thringes most folyshe. Praye God thathe wil wite safe to worke farth in thrie hart: of else that thou remayne cuermore farticises no thou: ymagen thou: enforce thou: wrashill with selfe and do what their write.

Farth is reghteoul-

Ryghteonines is ene fuche favthe, a is called godes ryghteouines, or ryghtcouines that is of valoure before God. foritis goddes gyfte, a it alteretha ma a chaugeth him to a new bi ritual nature a maketh him fre and liberal to pare cucry ma his Dutie. For thorow fartheis a ma purged of his fynnes / a obternethlult vnto the lawe of God/wherby he geneth Co his honour a pareth hym that he oweth hym/ and onto men he both lerays willingly when with forner he can and paveth enery maby Dutyc. Suche ryghteonines cannature/fm well and oure owne ftrength neuer brengt vaffe. For as no man can gene hym felfe farthe to can be not take awaye publicue, howthen can he take away any at al, wherfor al isfalk poortily a frane what focuer is done without farth of in bubelcfe/as it is cuidet in the. iil thap, buto the Bomayns, though it apperent uer fo giorous or beawtyfull outwardes.

fleshe a sprite mayst thou not here voderst fleshe de asthough fleshe were only that which prowhat is. tayacth voto vothastice of sprite that which

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the Romarns. inwardly pertayneth to the hart but Baul cat tace fo workes charate he bede Sphicht oil feme

leth flelhe here as Lhift wth Joh.in. Bil that to home of flethe that is to wort b whole man White fonle body witte wil realo a whatlo ence he is or with within a without, because & thefe al a al that is in ma Andr after p world to flethe. Call flethe ther fore whatforner as bring as we are without the furve of god we thinke or fpekc of god offarth of good workes t of writuall matters. Callfliche alfo all workes whiche are Done without grace Wout the working of the fpryt/howfoener good/ho be foritual they feme to be: as thou mayit pro ne by the v. chap, buto the Gala, where Daule numbreth worthipping of role: witchecrafte enay & hate/amonge the Dedes of the flefte/ & bythe. vin. bnto the iRom. where he layth that the lawe by the reason of the fielbe is weake. which is not bnærfton de of vnchaftite onlye but of all france and most specialive of babes left swhich is a byce most spiritually a ground

of all fynnes. Ind as thou callelt hom which is not renewed with the fpapte / and bome agapne in Limite/flethe/and all hys dedes/ cuen the be er mocrons of hys hate and mynde / hys lcar hyng/Doctrine/ & contemplacion of hec thenges his preaching eteachinge a fludie in the kripture buyl dynge of churches foundyng of abbeyes / genpuge of almes maffe matence/ and whatfoeier he doeth/though it feme fpytituall safter the lawes of God. So contra. Spiritual tywyle call hym fprytuall, which is renewed in Chill, and all his dedes whiche faving of fayth / femethey never fo grofe/as the waf-

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the dedes of matrimony are pure spiritually the dedes of matrimony are pure spiritually they procede of fayth/a what some is done if in the lawes of god/though it be wroughted the body/as the very wypynge of spewes and soch lyke / how some grose they appear out warde. Without understanding of these wonders and those without understanding of these wonders and those never worked and this episted of paul/nether any other place in pholy stop ture. Take hede thersore/ for whose sure hele wonders and these wordes otherwyse the same understandeth these wordes otherwyse the same understandeth not paul/what some hele.

The fyzike thapter.

Row wil we prepare oure felues onto poille for as moche as it becommeth the preachet of Thiftes glad tybinges frift thorowe ove mona of the lawe: to rebuke all thonges/ th prone all thynges (pnne, that procede not of forte a offarth in Chrift/a touzone all men fynners a chyldze of waath by inheritance /'s how that to finne isther nature and that by nature they ca none other wyle do than to fm ne/a therwith to abate the probe of ma/ sto bayinge hym unto the knowlege of hym felfe, of his myferve & waetche dnes, o he myght de Spre helpe. Ene fo boeth & . 10 aul /a begynneth in the fraft Chapt. to rebuke onbelefe a grok frincs which al men (e/asy bolatrye) gasthe arole formes of the bethen were as the for nes now ate of all the which lyne in ignoram re without farth a without the fauour of god. The weath of god of heaven apereth thorow the Gospell voo all men for they vngo digner a buholy linynge. forthough it be knowen/ f Dayly bnderftan de by & creatures that theris hut the Romanns.

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but one God pet is nature ofher felf without the fort a grace to corrupt and to porfonned/ that men nether can thanke hym nether wozfbyppehim nether gene him his due bonont/ butblynd the felues a faule without ceafynge into worle cale / euen butyll they come buto morthypping of ymages a workyng of thamefull franes whiche are abhominable agavulte nature/a mozeoner fuffrethefame bnrebukeb in other hanyng Delectacion apleafure therin.

In the. n. Chap. he procedeth further/ a rebu keth al those help people also whiche worthout lufte alone to the law inne wel outwardly in the face of the worlde a condene other glably as the nature of al procrites is to thenke them felues pure in respecte of open fynnes and vet bate the lawe inwardly /a are ful of coneteon nes tenupe and of all buclennes Bat.rrif. Theleare the Whyche Delpyce the goodnes of god/a according to the hardenes of their hartes hepe together for them felues the wrath of cod. furthermore &. Daul as a true erponn. ber of the lame /fuffreth noma to be wythoute fonne but Declareth that al they bnder fonne which of fre wil a of nature will live well a luffreth the not to be better the p ope fonners/ scalleth the harde herted that cannot repente.

In the.in. Chap, he mingleth both together if.chap. both the Tewes a the getples a farth that the one is as the other/both frnners/& no Differen abetwene the lane in this onlye p the Jewes hath the worde of god comptted buto the. Ind though many of them beleneth not theron/pet is goddes truth a promife therby nether hurte not miny hed a he taketh in hys wave a alle-

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iultifveth tereth the meth.

geth the favinge of the.l. 19 fal. that god myel aby be true in his workes a onercome when The lame is indged. After that he returneth to bys pur pole against a proucth by the scripture thatal not:but bt men Wont Difference of exception are fynnes a that by p workes of the lawe noma is info frane only fred:but that the law was genen to btter ets andcobem Declare fonne only. Then be begynneth & fe weth the ryghte wave bute righte welnes it What meanes me mufte be made ryghteons fafe /a fayth: They are all frinces a worthout pravle before god/a mult Wouttherr owner feruona be made ryahteons thosowefarthin Chail /which hath Deferucth foche ryahtemen nes for bs/a is become unto be goddes mo cyllole for the remillion of fynnes that are pell therby prouvage that Christes ryahteoning Sphich cometh on be thorome farth belveth is only. which right confines farth he is now by clareth thosow the Folpell, a wastellifredol before by the lawe a the Prophetes. further more (farth he) the lawe is helpe a fordend thosowe farth, though that the workes there to al they bofte are brought to nought spot ned not to inftifve.

In the.tip. Chav. (after that now by the.A. fyalt chapters the Conners are opened and the way of farth buto ryghteoufnes larde he be avnneth to answere buto certains obtenions a canillacions. Ind fralt be putteth forththoli blynd reasons, which comenly they that will suftified by their owng workes are wonth make when they hearethat farth onire bon workes inftifred /faring: hal men to no good workes/reand of farth only indiffeth / what

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newth a ma to fin by for to to good morks? Is putteth forth therfore Abraha for an enfample laving: what by b Abraha in his workes: was all in payne: came his workes to no profet: fococludeth that Abraha without a before all workes mas juftifred a mate ribbteous. In fo mothe b before the worke of circucilio be was mayled of the feripture & ralled ryghteons by bisfarth only. Gene. rb. So that he byd not & work of circucifyo for to be holve therby buto righteouinea which vet god comauded him to b/s was a good worke of obediece. So in lykempleno bout none other workes helpe any thinge at all buto a mans iultifrenge / but as abahas circumcilion was an outward liane where he declareth his ryghteon fines whyche behad by fayth a his chedicce a redynes buto b wilof god/cue to are all other good workes outward fignes a outward frutes of faith s of the parte / which iuftitre not a ma / but pa ma is inflifted al ready before god inwarding in the hert thosow favely a thosow the Corve pur thaled by Chaittes blond.

Cutinard werkegere fignes and wytneffes of the inward faith

Dere with now fablyched & Daul his doc Bleffed is trineof farth afore reherled in the.in. Chap, beb bath bwngeth alfo teltmony of Damyd inp.rig. hys fynnes Blal, which calleth a man bleffed not of woy - toggenen bes but in that his tranc is not rehened / and hom. in that farth is imputed for realtecuines! though he aby de not afterward without good workes when he is once justifreth . for we are inflified a receptue the furt for to do good pothes mether were it other wyfe politite to Do good workes ercept we had fraft the fort.

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the frantofgod, whyll we are yet in captinite a bodage und the deuple the deupl roffeffe be al together a holderh our hertes fo that me can not once confent buto the wpl of god. An ma therfore can prenent the sprote in dorner good but the forete must frast come and webe him out of his flepe a with the thun der of the lawe frare hom and the we him his milerable chate a wretchednes/a make hom abhore and hate him felfe a to Defrze beipe, a then coffin hom againe in the pleasant rayne of the Gol pell that is to fave : with the fwete momple of god in Lhill, & ftere by fayth in him tobe leue the promples. Then whe he beleueth the promples, as god was mercyfull to promple to is he true to fulfyll them / a wyll gene hym the forete a threnath / both to lone the woll of god a to worke there after. So fe we that god onlye which accordynge to the fcripture wor beth al in all thinges / worketh a maus inth fringe: faluacion a healthe re a powzed fart a beleue luft to loue god des wel a ftrength fulfyil thelame into vs/ene as water is pow red into a vellell, a that of his good will and put, de/a not of oure beferuinges a meritt, Goodes mercy in prompfing:/a trueth in ful fyllynge bys premyfes laueth bs/ an dnot me oure feines. Ind therfore is all lande / prapit a glozy/to be genen unto God for his memi trueth/a not buto be for oure merites . after that he fretcheth his enfample out agaynfall other good workes of the lawe / a concluded that the Temes cannot be Abrahas hepres by cause of bloud a kynred only a moche lelle W the workes of the law, but mult inheret Abu hams

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hams fayth pf they wilbe the ryght heyzes of Thiabam : for as moche as Abzaham before & lame bothe of apoles a allo of circumerfron was thosowe fayth made ryghteous/ a called the father of al them p beleue a not of the that mothe. ABoreouer the lawe caufeth waath / in as moche as no ma can fulfyl it with loue and Int. Ind astonge as fuche grudgyng / bate / indianacion agavnit the lawe remarneth in b bert:a is not take awaye by the fprete that cometh by farth/fo longe(no boute) the workes ofthe law Declare enidently that the math of Godis boon be a not fanour. Wherfore fayth only recepteth the grace prompled buto abia. ham. Ind thefe enfamples were not wartten for Ibrahams fake onely (farth he)but for one resalfo to whom pf we beleue fayth thalbe re hene birke mple for ryghtcoulnes, as he fayth inthe ende of the Chauter.

In the. b.chap.be commaun bed the frutes & workes offarthe as are peace / reiopfynge in the confrience in war de loue to God and ma: mozeoner bol dnes:truft:confidence a a trong falulty myn De/t fte dfafte hope in tribulacio slufteringe . for all luche folowe where the righte farth is/ for the aboundate graces fake eapftes of the sprete, whiche God hath acmen bein Jefu Chaift in that he gane hom to dre to bs pet his enempes. Aowe hane whe then that farth onelye before all workes inftifreth/ that it folowed not yet therfore that a man hulde do no good workes, but that the ryghte hapen workes aby de not behynd, but a copanyefayth cue as barghtenes with the funne: and are called of Daul the frutes of the fprete

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aPtinite Offeffet that me tod. fo Dornge d wett er of the ifcrabb oze and celon the Gol omvía m to be neth the somple, cue hym well at that god ire wor as inky ed favo engtht is pow orll and merites. b in ful o not we /praple mercet . aftn avnstal reluden 12cs/bo

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Good wor bes are the frutes of the layer.

Where the frete is ther it is all waves fomen there are alwairs good frutes/that is to fare good workes. This is Bauls order that good Sworkes sprynge of the spryt, the spryte comen by farth/a farth cemeth by hearrng the mon of god: whethe glad ty dinges a promifes wh the god hath mate to be in chailt are preached truly/s received in the ground of the bert % out waneryng or doutyng,after that the lam hath palled byon bs/a hath damned confirm ces: where the word of god is vicached putti a recepted in the hart ther is faith a the form of god/a ther are allo good workes of neath te whenfocuer occasion is genen: where god des worde is not purelye preached but mon Dzcames/tradicions/pmaginacions/inuend ons/ceremonies and Superstition / there ism farth a colequetly no frot that cometh of god And where god des Warte is not / there can be no good workes/cuen as where an appell the is not there can growe no appels but then is unbelefe, the deurls warte a curil workes. Il this goddes typyt a his frutes, have oure holy proceptes not once knowen nether pet talk bow fwete they are, though they fayne many good workes of they owne ymaginacionst be instifreth to all in whiche is not one creme of true fayth or spirituall lone, or of inward iope/peace and quyetnes of confcience / forst moche as they have not the worde of God fi them p fuche workesplease god / but they an cuin the roten frutes of roten tre.

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After p he breaketh forth / a runeth at large the whence both Conne/ a ryghtcould Death a lyfe come. Ind he compareth a dam f

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dmiftogether/thys wele realonynge/ & bef putpige/that Etpilt mint nedes comeasa feonde Abam to make behepres of hys ryght. welnes thorowe a newe fpiritual byth: with outoure Deferuinges:cuen as the forft & bam made be herres of frame thorowe the bodelve generation/without oure deferuyng, wherby isenidently knowe a proued to the bttermoft: that noman can birnge hom felfe out of frane buto reghtewelnes no more then be could has ne wythftande that he was borne bodeive. Ind that is prouce here with for as moche as the very lawe of Fod why che of ryght fhul de have holven of any thonge coulde have holve not only came a broughte no helpe with her but allo encrealed fynne / because that the co wil sporfoned nature is offen ded a veterive diplealeth with the lawe and the more the is forbed by the law the more is the prenoked & teta fre to fulfell/a fatilitye his luftes. 25 p the lawe the we fe clerely that we mut nebes ha. me Chiff to inflifye be with his grace, and to

In the. vi.he setteth forth the chefe and princhall worke of fayth / the batarle of the spryte agaynst the stelhe/howe the spryte laboureth a ensuleth to kyll the remnaunte of synne and luse whyche remayne in the stelhe after onre indiffinge. Ind thys chapiter teached vs/that we are not so fre from synne thorowe farthe that we shulde hence sorth go vo a downe ydle sarless a sure of oure selues / as though there were now no more synne in vs: yet ther is syn ne remayninge in vs/but it is not rehened/be saule of sayth a p spryt which sight agaynst it.

ví.chap.

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Bantvette is a witnet Le hetmene God abs that we ha ue promp. acd to mos tify the luf. tre a ipnne that remai methin the Cleme. Pot to be bu der the law what.

Wherfore we have mough to Do all one lenn longe to tame oure bodves/a to copell p mem bies to obey the topyt a not the appetytes the therby we myght be lyke buto Chiffes beet a refurreccion a myahte fulfyll oure baptyme Swhich lignifyeth the mostiffyng of lynnes/th newirfe of grace. for this bataple cealeth me in be wrill the last breth a vitil that frinck ptterly flavne by the Death of the bobve. The thonge (I meane to tame the body & fo forth) me accable to bo (fayth he) feruge we arem der grace/a not bnder the law/what it ismit to be bn ber the lawe he him felfe expounded fornot to be under the law is not fo to hem offad that enery ma may do what him infin But not to be under the lawer is to have affi hart renewed to the fpart fo that thou had in inwardelpeof thone owne accorde to bo the which the law commann deth Mout compulate ve though there were no law. for grace that to fay goddes famour bringeth vs the lynning maketh be loue the law: fo is there now nom refonne nether is the lawe nowe any mous gaynu vs/but at one a agreed to be a fe bit But to be buder the lawe / is to beale fit

Es be bn. ber the law Schat itis.

workes of the law /a to worke without the lin te a grace: for fo loge no toute fynne raygud in vs thorow the law that is to laye: the law Declareth & we are bno fynne a that finne ha power a dominion ouer be levinge we cannot fulfyl the law/namely within the hart /for moche as no ma of nature fanoureth the law colenterh therunto a delyteth ther in. Which thing is erreading greate frine /p we cannot colent to the law whych law is nothinge the the Romarus.

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fant the well of god. This is the right frebo. me alphertye fro fynne a fro the lawe where of be wipteth bntop ende of this Chapt, that fie a fredo to Do good only in luft / a to lyne will without compulfio of the lame: Erberfoze this fre dome is spirituall fre dome / Sphiche de froveth not the lawe but ministreth o which thelaw reguyzeth/# where in the lame is fulfiled that is to va derftand luft a lone where the lawe is fiviled a accuseth be no moze/co mileth be no more, nether hath onahte to cramof bs any more. Fuen as though thou wemin bette to another man/a mere not able to pave/ two maner waves myghtelt thou be loed. One wave pf he wolde require nothingrof the/s bicke thone obligacion. Ind other mave, pf some other good ma wolde pave for the agene the as moch as thou myghteft fatyf frethrneobligacio with all. Of this wylc bath Chiftemade fre from the lame /a therfore is hisno wilde fiethelpe liberte, that thulde do nought/but that both al thinges/ a is fre from the trauvinge & Dette of the lame.

In the. wh. he confyrmeth the same is a simi. by. Chap. Imde of the state of matrimony. And who the hubande dieth the swyfe is at her lyberte/and theone low sed a veparted fro the other / not by the woma shuld not have power to marye ver wanother ma/but rather now syste of all is defee / a hath power to marye vento an other man/whiche she coulde not vo before/tyll she was low sed fro her syste husband. End o are oute consciences bound a in danger to plaw inderolde ad a the fleshe as long as he lyucth in bs. for plaw beclareth that our hertes are

bounde

3 19 vologe to

bo hot a that we canot discolent fro him. But whe he is mortified a hylled by p spryte, then the coscience fre a at libertie: not so p the conscience fre a at libertie: not so p the conscience shall now nought do but now sprit of a cleuyth wat another p is to wetc Lkrit and bryngeth forth p frutes of lyse. So nowethe water the law is not to be able to suffyl p law but to be detter to it a not able to pray p which p law requireth. Ind to be low se fro p laws to suffil a to paye p which p laws demands so p it can now hence so the act the nought.

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Cobe bnber p lawe Tebe low fe from the lawe.

Cofequently Daul Declareth meze laredy nature of frame a of the law/how that thend the lawe frame renyueth/moneth her felfand ga bereth ftregth. for pold man a corrupt me ture the moze he is fozboden a kepte bubud the law/is the mozeotien ded a difficafedthe with for as moch as he canot pave that which is required of the lawe. for frine ishisne ture a of hym felfe he tanot but fynne. Them re is the law death to him / tormet a materia Dot that the lawe is envil but because that envil nature cannot fuffre that which is god cannot aby de v the lawe find d require ofhin any good thyng. Lyke as a fyche ma canot w fre that a man fhuld delize of him to rune. lepe/a to do other Dedes of an whole man.

For which caule S.Panl concludeth, the where the lawe is vnderhod a perceyned of the best wyle, ther it doth no more but better from a biging we but the knowledge of our felicit a therby kylle is a make us bonde unto emphalic damnacion a detters of the enclashing whath of god, encashe wei fealed a under deth whole conscience is truely couched of the

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we. In fuche Daunger were we ber the law ame that we knewe not what fonne meant? wither per knowe we p wath of god boo fonmestyll the law had bttered it. Do feeft thou bataman malt hane fome other thonge de & sattater & a mose mighty thring the b law to makehim rightcous & fafe. They that onoct fondenot the lawe on the worle areblind & n to worke pfumptuouily supposping to fatisfethelawe 19 workes . For they knowe not the law requipeth a fre/a willing/ lufty # a huma bart. Therfor they fe not Abofen right intheface: the payle hangeth between a hyteth his face to that they canot behold the slorve of biscountenafice how p the law is spaituall & maireth p hart. I may of myne owne arcath mayne that I Do mone enemve no burt but blone bym to all myne bart and to vu tamay with dene out my mynd can I not of myne duntregth I may refule money of myne ow wireath but to but awave lone unto ryches out of myne hart can I not do of myne owne bength. To ablianne from adultery as cocer winge the bimard de de ca I do of myne own bength/but not to delyze in myne hart is as mollyble buto me as to chofe whether Twil boger or thurst / a pet fo plaw requireth whermeofa mas owne aregth is plawe neuer ful filed we muit have therunto god des faucure thisfpryt purchated by Chriftes bloud: Ac. uthelelle whe I fay a ma may do many thin gis bimarbly clene agaynft his harte we muft morecop ma is but ozcue of Diuers appetiment greatelt appetyte ourrcometh the leffe targeth the man awaye violently with her.

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3 5 mbe 3 Delyze vengeauce/& fcarealfon inconnenièce that is lyke to folowe/pf fearch greater Tablayne pf pappetite that winit bengeance be greater /] can not but profem the Debe: as we le by experience in many mm therars & theues/ which though they be bon aht into neuer fo great perel of death / petal ter they have efcaped / Do cue thefame agamu, And common weme profecute they? luftesh canfe feare and Chame arc awaye/whenothe Swhich have the fame appetites in they herten absterne at pleast wave biwardire or mon fectelly berng outrome of feare & of hamen to lyke wyfe is it of all other appetites.

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furthermoze he Declareth, how the fpme Flelleand the Hefte fraht together in one ma / a make traite fight an ensample of hym felfe p we myght lernen knowe p worke a tyghte. I meane to kyllfm ne in oure felucs. De talketh both the fpritt allo ofiche a lawe beraufe that lyke asom ture of goddes lawe is to divue, to compella to crane/cucto the flethe dayneth / covellet traueth/ a raygeth agaynft the fpayte/a mil haue her luftes fatylfyed. On pother froem neth the fpapte/cryeth & fyghteth agaynfteth fiche a well have his luk fatilfreth. Inothe Arrf durethin beasloge as welvue: infom more a in some lesse/as the sprite or the flow is fronger athe very man bys owne felfeit bothe the farte a the dethe which fahtethil bisowne lette butyll fonne be btterly flame! we all together fpartnall.

big.Chap.

In the . bit. chap. he co forteth fuche frahtt p they defpere not because of suche ficheom thinke p they are leffe i fauour to god. Indi

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hebeth how o the finne remaining in be but tethnot:for ther is no banger for the that are in Chill/whiche walke not after & flethe but mehtagainft it. Ind he expoudeth mose large b what p nature of the flethe a of p fpayte is thom b forte cometh by Lhrift which forte maketh ve fprytual/tameth/fub dueth a tioze tifveth p flette a certifveth be p we are neuen theleffe the fones of god a alfo belone b though fonne rayanc neuer fo moche in be/fo longe as we folow & wayte a frahte agaynt fynneto wil mostific. In obecaufe nothingis fo good to the mostifrenge of the flethe as the croffe tribulation, he coforteth be in oure pallyons afficcios by the affiltens of the furte whiche maketh intercellion to god for be my abtely convinces p palle mans btterauce, fo p mans bethe canot copsehen de the / & with the mours mage also of the creatures to be of great Dely mether hane that we were lowled frb fring etorupció of theflethe . Sole we b thefe.it. hap, vi. bo. via. Do none other thynge fo moch sets bythe be buto the right worke of faithe which is to kyl the olde ma a mortifie oflett.

In the.ic.r. a.ti.chap.he treateth of god Des Medelinacio mhence it fpryngeth al to gether Che.fr.s. whether we mall belone or not be lowled fro xi. Chap. haneot not. By which predeftinació oure in Mifring & faluacion are dene taken out ofour landes /a put in the hades of god only which hinges is mor necellary of all. for we are la weke a buccetann p pfit fode in vether wold ofatruthno ma be faned p denil no tout wold tapue be.But now is god fure/p is predeft Midon canot Deceyne bym/nether can any ma Softh

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withitad or let hom / a therfore haue we home struftagaynt fynne, 18nt here mult a marte be fet voto those voquet bulpe a bre clymmi ge loavtes how ferre ther fhall go: whiche frui of all bayinge hether theya bre reasons apier naunt myttes: a beginne feaft fro an bya tofe the botomleffe fecretes of godde spretefinació Swhether be they preteftinat or not. Thele min nedes ether talt the Celues Downe be blong in to Defperation or elle commyt thefelnes to fe chaunce carelelle. But folowe thou the order of this pille, a noofell thy felfe to Chrill, and lerne to bu Derfrande what the lawe a the gol pell meane, a the office of both two/thatthon mad in the one knowe thy Celfe, a howe o thou This boyf hast of thy felfe no frengthe, but to france in Stron wylte the other the grace of Chailt. Ind then fe then Inderitad fyghte agaynthe frame a the fiche as them, frail Chap teache the After p when thou and come to the big.chapter / arte buder p mole a infleupage of tribulacio/the necellite of po Deltinació wel wase fwete, s thou halte wil fele howe precionfe a thynge it is. Por except thou have borne p crolle of a bucrlite & tepun on: a halt felte thy felfe brought onto the bent baymme of del eracion re a onto hell gatto thou call never me die to the fentece ofpredic tinacte withoutthous owne harme & withou ferret whath a grudging inwardly againgot for other wolest that not be pollable forthet thinke p god is reghteous and mue. Chem mut Boa be well mortifped a & deffip wym brought beteripto nought/per that thouman awaye to this thing /a drinke to ftroge will Cake he de therfaze buto thy felfe, that the

the Romanns.

monthe not wyne/whyle thou artevet but à fachlynge. for encry lernyng hath her tyme! meafure a age and in Ehailt is ther a certavn cholohod in which a man muft be content if milke for a feafon buttil be ware ftrong and growe by buto a perfect man in Chrifte, e be

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In the. ry. Chapter be geneth erhoztacions. For this maneroblerueth Baul fall hos epift les frift he teacheth Chift & the favth:then erbosteth he to good workes, a buto contringall moitifvinge of the flethe. So here teacheth be good workes in brade a the true feruvnge of god/a makethal men Dzeltes/to offer bp/not money & traftes/as p maner was in the tyme of the law but there owne bodres in kyllrna mortifyenge of the luftes of the flethe. After that he describeth the outward connectacio of Chifte men, howe they ought to behaue them thues in forituall thonges / howe to teache! mache/a rule in the congregació of Lhzist/to letue one another to luffre all thynges paciets ly to compt p wiche a vegeaunce to god: in tondutio how a Chufte man ought to be have hom felfe unto all men/to frend/foo/ oz what wener he be. Thefe are the ryght workes of a Chille man which fprynge out of farth. for high hepeth not boly daye nether fuffereth as mman to be yole where werte bowelleth.

In the rin he tratheth to bonogre p tepozatt wearde. for though that mas law a or dinace makenot a man good before god pet are theg orderned for to marntene peace to punish the tipl a to defende the good. Therfore ought the good to honoure the tepozal freard a to hane

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Ain renerect/thoughe as cocerning the selucions they neve not: but wold abstance from cull of they nowne accord/ye a do good without mas law but by the lawe of the spiret which governeth p hart a gydeth it but o al p is the will of god. Finally he copychedeth a knetteth by all in love. Leve ofher owne nature bestoweth at that the hath/and enc her owne sels on that which is loved. Thou nedest not to bid a kind mother to be lourng onto her onlye sonne.

Moche le de spitual lone which hath eves geinen her of god/nedeth maslawe to teacheher to do her daty. And as in p beginning he dyd put sorth Lhilke as the cause a auctorofour ergiteousnes/eue so here setteth he hym sout as an ensample to couterfayte/that as he hath done to by cue so shuld we do one to another

In p. riig. cha he teacheth to deale foberly we the coiciences of the weke in the fayth, whiche buderland not yet plibertie of Linix perfect ly ynough, a to fauer the of chailte lone, a not so vie plibertie of p fayth unto hiderance but unto the fur derance a edifyinge of the weke.

for where suche colideració is not there solo

for where suche coliberació is not there fold with debate a despisyage of the gospell. It is better therefore to sorbere a weeke a whyle mistril they wase strong the that a lerning of the gospell was come under fote. Ind suche worke is the singular worke of lone: a where lone is perfect, there must nedes be suche a respent unto the weke, a thought that Lipist command de de charged to be had about all thought.

In the .rb.chap.he letteth forth Lhillage ne to be fotoweth to we also by his enfample but b luffre other y are get weake, as the that

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are frayle Jopen frances balerned buespette enflothfome maners/s not to caft the amere forth with but to fuffre the toll they mare bet ter:serhozte them in the meane tome . for fo bealte Chrift in the Cofpell a now Dealeth is be darly fofferinge our buppofetnes & wekenes:not vetfalboned after à Doctrine of à col pel but fmel of the flefte pe a fome tyme bica. be forth into outwar o Debes. After that to codade id al he wythed them encreace of farthe peace a tope of confrience may feth them & conmytteth them to god/a magnificth bis office & administracion in the goldel and soberly a th great difereció defraeth fuccour a arbe of the for the poore faynctes of Terufalem/ ait is all pure lone that he freketh or Deatcth & all.

Sofende we in this pyfile plenteonly buto This eville the btmoft/whatforner a chiffen man of wo- leto & iRo. manonalitto know that is to wete : what the is the Doze lawe the Gofpell fynne grace fayth ryghte into al the ouines / Chailt / God/good wethes/lone / ho- feripture/ per the croffe are: a euen where in the pyth of ye and the all portameth to the Lhaile fayth fan beth, keye & ope them a chriften ma onght to be haue him felfe nethit and bato euery ma/be he perfect of a france/good byrugeth abad Aronge of weke frend of foot in con- me to true dulo how to be haue our felues both toward unberflan. sod stoward our feinesalfo. Ind al thinges byng ofit. trepsofoudely grouded in the Ceriptures, a be dated to enfamples of him felfof the fathers tofp prophetes: p a ma ca here befre no more Wherfore it appereth enidetly & Baul? mynd was to copichen De preuely in this pyfile al the holy larnying of Chaiftes gospell / & to paepare mintroducció puto al the old teflamet. Fos is

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a Prologe to

in his hart thefame bath the lyght athe effects of the olde teltament with him. Wherfozele enery man without excepcio exercyle hym felfe therin Diligently/a record it nyght a Day on nually butyl be be fut acquaynted therwith. The last chapter is a chapter of recommenda tion wherin he pet myngleth a good monicio that we and beware of the tradicions a doc trong of men which beavle the limple with h philtry/ a learnynge that is not after the Gol pell/Drawe them from Chrift/ a nosfell them in weake a feble a (as Baul calleth them in epillie to the Galathyans)in beggerly ceremo nies for the entet that they wolde lyne in fatte pastures a be in autorite/ a be take as Chiph pe a abone Chrift: a Cyt in the teple of god/that is to wot in the colciences of men /where God only his morde a his Christ ought to frtte. Comparetherfoze all maner Doctrine of men onto the (cripture) a le whether they agrenot, Ind commytte the felfe whole a all together buto Christ, a fo that he with hes holy spryt ! with alhisfulnes owel in the foule.

The somme a holy cause of the warringed this epittle/is/ to proue à a mais suffifeed by fayth only: which proposicion whoso denyth/ to him is not only this pittle al à Paul wire teth/but also the holy scripture so locked by/ he hall never understade it to his soules half the. Ind to brynge a ma to the uncersading teling à fayth only instifyeth: Paul prophethe that the holy nature of man is so poyloned the sprupte/pe a so dead coterning godly lyning or godly thynhynge/ that it is imposivele from

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her to kepe the lawe in the fraht of god: that is to fav to loue it /a of loue a luft to bo it as na. turally as a man cateth of Drinketh butyli the begurckened agaph and healed thorow faith. Ind by inftifying bnærftad none other thing Juftifying the to be recociled to god /s to be reftozed unto his fauour, a to have the france forgene the. Is whe I lay god inftifveth be bnderfan be therby that god for Chiffes fake mervtes a be fernynges only recepueth be buto his mercye, fauour/a grace / a forgeneth be our fynnes / & when I far Chaift instifyeth be, bnderstande therby p chailt only bath redemed be brought a alvuered be out of the wrath of god & Dana tion /s hath with his workes onlye purchated be merche, the faucure a grace of god, and the forgenenes of our fynnes. Ind whe I fay that farth onlye inftifreth on Derftand therby that fayth & truft in the truthe of god a in the mermenompled vs for Thiltes lake and for his deferupna & workes onlyc doth ouvet the cokience a certifye her that oure fynnesbe forgeuen a wein the fauoure of god.

furthermore/let before thyne eves Lhyltes workes a thyne owne workes. Chiltes workes only instific the a make satisfacto for thy fune and thyne owne workes not: that is to say supeth thy coscience a make the sure that thy synnes are forgenen the a not thyne owne workes. For the promise of mercy is made the for Chiltes workes sake a not for thyne owne to workes sake wherfore seying god bath not promised that thine owne workes shal saue pothersor saith in thyne swine workes can neuer guyetthy coscience nor certifice the besore god

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3 19 vologe to

Cwhe god cometh to in dge a to take a recontin ge)that the formes are forgenen the . Bevonne al this/mone owne workes can never latiffe the law or pare by that Towe by. for Tom the law to lone by 10 at mone bart/ foule/me wer a myaht, which thong to pay I am near able whole I am compaled to flethe. Ao Id not once begynne to lone the lawe ercept The fyzit fare by faith p god loueth me a forgenen ene. Frnallve that fee lay: farth only infifiet onght to offen De no man. foz pf this be trut Limit only redemed vs / Chailt only bare our Conneg: ma de fatiffacció for the a purchaledo the fanonre of god/ then muft it ne bes betru that b truft only in chaffes Deferung a in the promiles of god father made be for chiffes Take Doth onlye guvet the conscience a certifie hpy that the france are forgene. And whe ther (ay:a man muft repent/ forfake fynne/ a hant a purpole to lynne no more as nye as becan t lone the lame of god: Ergo fayth a lone infift eth not. I anfwer:that a all type argumente ere nought/s loke to thre: I muft repent she Copy the golpel mut be preached me/a I mad belene or elle I cannot be partaker of merme Swhich Ebipft hath Deferned for me/cego Chi Ge only intifieth me not, or Thill only hat no made latisfaccion for my lynnes. As this is a naughty argument, fo is the other.

Rowgo to reader/s according to the order of Banls witing/cue to do thon. Kyilt behalde the felfe diligitly in the law of god/s te them the int damnacion. Secondarely turne them eyes to Lhift/s fe there the excedenge merge of the more synd a lough father. Thereby to

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member that Chrift made notthis attonemet thou thei belt anger got agayn nether byeb beforthy fynnes/that thou foul beft lyne Avil in the mether clenfed he the that thou ful Det ectourne (as a fayne) bnto thone ol De pobell acayne/but that thou foul belt be a new creatn melyne a newe lyfe after the soyl of gob / # not of theflethe. Ind be biligent leaft thosom thrat owne negligence & buthankfulnes thom lofe this fanoure & mercy agayne.

The Epistle

Of the Spottle &. Banl to the Bomayns.





Inl the feruaut of Jels **L**haplts ea lied to be an Booltle

put a parte to preache gospell of god/whyche he prompled afore by his prorhetes in the holy feriptures that make meneron of his fonne,

he which was begotte of the fred of Dani Das pertayming to the flefhe: a Declared to be p for me of god: w power of the holy gooft that fant Whieth fence the tyme that Iche Chailte onre

ELOJE:

The Eppft.of 5. 19aul

Lord role agayn fro beath by whom webem receined araces Avoftleftry:to bring al mane hethe people vato p obedicce of p fayth p is m his name of p whych bethen are yea partall whichare Jelus Chriftes by bocacion. }

Coal von of Rome beloued of god a farme tes by callyinge, Grace be in von a peace from god our father/s from the Lord Tefus Chiff. Fraft berciv I thanke my god thorowe Teins Christe for you al becante youre farthispube I fed throughout al the world. for god ismy wrtnes/who I ferne to my fparte in p golpell of hys foune, that bout ceafinge I makent rion of you alwayes in my prayers : beleching that at one tyme or other/ a profperous tomm (by the Soyl of god) minght fortune me/to come bnto ron. for I longe to le pou that I myght bestome amonge you some spartuall grite in Grength you with all that is that I myghtha ne confolecton together with you throughthe commen fauth which both ve a Thane.

Iba. h.a Beb. # Gala, in

is/from a another/ for as we hane elca.

I wold that re fluid know beetlae howe ! Thans ofte tomes purpoled to come unto wi (but have ben let hytherto) to have fome frut from fayth among you as I have amonge other of the ff so farth p eris. for I am better both top Grekes stoth which are no Grekes: buto the learned & all weke faith unto the balerned, Likewife as moch as inmi to a firon is am redy to preache the gofpell to youd ger / or fro Rome allo for Jam notalhamed of poul onebataile of Chile: because it is the power of god but of farth to faluacio to al that beleue/namely to the Jemi alfo to the gentyle. for by it the ryghteening which cometh of god is opened from farth to faith as it is writte:the full thall lyne by faith fo

Co the Romayns. Chap.f.

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for the wath of God apereth from heanen ped one fea araynit all bugo divers and buryghtewelnes pardy thoofmen which withhold the trueth in bnrygh rowe farth trivelnes: lepng fwhat may be knowe of Fod another in hat fame is manifelt amonge them. For god nabeth be and firme buto them . So that has inuffible throughe thinges p is to far his eternall power a god whiche we hed are underftand a fene by the workes fro muft mate the creació of the world, So that they are it by the bela outercufe / in as moche as when they knewe offarthale God, they gloufyed hym not as God , nether fo. bere thankfull but wered full of vanities in Ephe. iif their vmaginacios a their foly the bertes were blonded. whe they counted them felues wyfe they became foles/a turnedthe glow of the im mortal God buta the similitude of the pmase of mortall man /a of byrdes/a foure foted bea des sofferpentes . Wherfore God lyke myle gane them by buto their hertes luftes buto bu dennes to befrie their owne bodres betwene them felnes which tourned his truthe buto a be a worthwoved a ferued the creatures more the the maker which is bleffed for euer. Amen. for this caufe God gane them by buto fame full luftes. foreuen their wems dyd channge the naturall ble buto the bunatural. Ind irke wofealfo the men lefte the naturall ble of the woman a brent in their luftes one on another. and man with man woughte folthines and reequed in them felues the rewards of them erroure as it was accor dyng.

and as it semed not good unto them to be a knowen of God/enen to God delivnered the up unto a leaw de mynde/that they hulde do those thynges which were not comilye / beynge

full

Che Eppft.of 5. Bant

ful of al buryghteons boynge of fornication worke ones/coneteonines/ malicionines/ in of enmye/mosther/Debate/billepte/emyl condi cioned/whyforrers / backbythers / hatersof God/to crs of wronge/proude/bofters/ bipp gers by of cuyl thinges, Difobe Diet to fathere mother/without bu derftan brng/conenaunt breakers buloninge truce breakers a mero tes, which me though they knew therrghtind mes of god how that they which foche thinger compt/are worthy of death/yet not only their me but alfo hauepleafure in the that bothe.

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Co hane pleafure in another manes fyn mete arca. ter wicked mesthen to Connethy. feife.

The. g. Chapter. Der fore arte thou inerenfable o man Scholocner thou be that in ogen . for in that fame wherin then indeel me ther/thou condemnelt thy felfe . for thou that in daelt doelt euen thefame felfe thinges. But we are fure that the indgemet of god is amy bringe to truth against the which compride thinges. Thinkel thou this D thou man that indgeft them which do Coche thonges, andre west enen the very same that thou shalt clan the in dacmet of god. Ether Delepfelt thon the erches of his goodnes / pacience & longe fuffi raunce: a remembreft not how that the kynd nes of god ledith the to repentaunce?

Mat.rbi d

But thou after thone harde harte that an * The De notregente heapen the to geder the trealin fernong of of wath against the day of vengranne, wh Chifte is Chalbe opened the enghtewes indgement of prompled God which wel rewarde cuery man accords to be the re ge to his to des: that is to fay / payle honor warde of reand immortalite/to them which cotinmin oure good good doynge and fekt eternallirft, Buth

to the Romanns Than 5. when that are rebellious and difobere the tebes whie muth/e folowe iniquytie/. fhall come inbig. che reward mation & wath/tribulacion a anguyffhe, bpo vet our debefoule of enery man that both cuyll : of the des befere Temes frall/a alfo of p gentyle. To enery ma ue not. mat bot's good/hall comepaple/honoure/ & peace to the Temesfritt allo to the gentyles forther is no parcialyte with god. But who lomer hath franed withou: lawe, thall perpl. Den.t.D me bout law. Ind as many as haue fynned a. Bar.rie C under the law halbe in oged by the lawe. fo: Job errod before god they are not ryghteons which hear belawe: but thex boers ofthe lawe halbe Wat. bn. maifred. for yf the Gentyls whiche haue no hime do of nature the thinges cotapned in the + Debes ume: then they haupinge no lawe are a lawe are au out anto them felues/which thewe the De de of the ward righ lime maitten in there hartes: whyle there colei teonines me beareth wythes buto them and alfo their hefore the thoughtes acculying one another of erculyinge world a te at the Dar when god that indge the ferretes of fifie inhat miby Jefus Chailt accordyng to my golpell. a ma is 18 Beholbe thou arte called a Jewe / a trufteft in/ but iuintelame/s reiopleft in God/ & knowell hys ftifpe natt bill/s halte experience of good/s bad/in that phert the hon arteinformed by the lawe: abeleneft that re god nos thou thy felfarteagy be buto the blyn De, and certific the bebt to them which are in Darknes, an infor confcience mer of the whiche lacke Diferecio/a teacher of that & fore bulcarned which halt the enfample of publich finnes are ought to be knowe/s of the truth/in the lame. forgenen. Butthon which teachelt another, teachelt not the lefte . Thou preachell a man fhui de not keale:and pet thou feateft. Thou favelt a ma hald not commyt a duoutry : a thou breakeft

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We dlorked. Then aborreft ymages stobbi god of his honour. Thou recover in the law a thorow breaking the law dishonourest god for the name of Tod is curl spoke of amon the aentris thorow you say it is wrytten.

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Direumeifpon verely anayleth vfthou ben the lame. But of thou breake the law/thy my * Lircticili cumcifyon is made bucircumcifyon, Chert on wasa of the uncircuciled kepe the ryght thyugism Springs of tayned in the lawe: thall not live bucircuit Dictucnant be counted for circumcifron and that nothe hetwene circumcifion which is by nature (pfithepeth the a God law)indge the which beringe vnder the letter a holp not/ circumcifion boft tranfgreffe the lawerfoh butin that is nota Jewe which is a Jewe outwardent it put the ther is that thonge circumcifion which is on in remem. warde in the flethe: But he is a Jewe white braunce to is hyd within, a the circucifion of the bertin beleue in the time tiredelipon which is in the fript, and cod ato he in the letter / whole pravle is not of men, but ve the taw. of God. The in L hap. Allet prefermet then hath the Jem

Jaco.ifi.d Pfalm.l other what ananitageth circuciling a urely very moch fixel voto them was competed y word of god. what then though tome of them did not belene that their unbelefe make y promes of god without effect. God forby d. Let God be true/s al mo

lyars asit is wapted: That then myghtely indifeed in thy faying and foulded carroll when thou arte indued.

Yfoure vnryghteoufnes make the ryght outnes of God more ercellent: what half faper Is god vnryghteous which takethum geauce: I fpeake after the maner of me. Col tothe Bontavny Cliav. ti.

fahrdifos how the fhall god indge & world? Yf the verite of god appere more ercellent thorow my lye buto hys prayle/why am I bence foth indge Dasa Conner's fave not rather (as meenvil fpeake of vs / sas fome affirme that melare)let be do envil that good mare come

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Mohat lave we then - are we better then ther Royin no worfe. for we have all readre moned howe that both Jewes & Fentyls are all pader fpane/as it is wapt te: Ehere is no. semphteonis, no not one: there is none that buderladeth, there is none that feketh after od/they at are gone out of the wave/they are al made buptofitable there is none that Doth good no not one. There throte is an open fe-Pulce: with they thouges they have differ us d poplen of alpes is buder their lyppes. Who & mouthes are full of curlynge and bytternes Cheir fete are fwo fte to freed blond. Deftruc don t wretchednes are in they waves. Alla he waye of peace they have not knowe. Ther Fala. innofence of god before they eves.

e tye and we knowe that what focuer the is. we fayth he fayth it to them which are buber * The late helawe. Ehat al mouthes maye be topped inftifreth moall the world befuboued to God becanie not before that by the bedes of thexla we, thall no delle God,but beinftifeed in the frant of God. for by the la- bttereth

mecometh the knowledge of lynne.

Row verely is pryghteouines that commeth of god Declare without the fulfplipng of law/ Juftifpine hanyng soptnes pet of the lawe a of the 1010 ge cometh phetes, Che regiteonfnes no boute which is by fapth. good before God / commeth by the faythe cf

Cala it b iolel.tin Dial.b.c and.rib.b. pial. crrrix Diel.ir.c Œfa.lir.b Blal.rin.b

frane only

BHISE

The Evillet of D. Bante

Teins Chrift bnte all a bpon all that beim & her is no difference: for all hane lyune and lacke the prayle that is of baloure befo re God: but are jultifped fertye by bys gram through the redempeion that is in Chris 30 In/whom God hath made a frate of mermit row farth in hys bloude to the wette ryghte oufnes whiche befoze hym is of valoure, int he forgeneth the france that are palled, which God byd fuffre to the me at this tyme the tin troufnes that is alowed of him that he min be counted infte and a inftifyar of him bold belenethon Teins.

farth in. tifpeth.

* Fapth mapatap.

*Tedes inftifie not before god nether ma re a man put truft in them.

where is then the reiopfong. It is exclub. Top what lawe by the lawe of workes: Ame but by that lawe offarth.

for we improfe that a man is juftifred! faythe without the Dedes of the law. Ts be the God of the Temesoniver Is he not alfo the neth plato God of the gentyls: Yes, enen of the gentil tecaufe the alfo. for it is God only which inftifreth die erby we ob cition which is of farth, and uncircumcifin tayne yow thosow fayth. Do wethen beftrovethelate er to loue it thorow farth . God forbyd . But werathe eto keve it xmayntayne the la fue.

The.iid. Chapter. What thall we lave then /that Ihu ham oure father as pertarning b the fiche, byd fynder Yf Abanhan were inflifred bry bedes, then hall he Spherin to reiovie:but not with Bob . fo before god what fapth the feripture . Abraham belend God / git was counted buto bym for ryght onfice. To hom that worketh/isthe temm

De notreckenes offanoure/but of Dutpe. Cl

ED the Bomarns. Thatid. hem that worketh not / but beleued on boni hat fultifreth the bigodly in his fayth tour hofor ryghtzoulnes. Euen as Danio Delery. Wal.rert beth the blelledfulnes of the man bute who God alcrybeth epghteonines with out & bes. x15leffed Bielled are they whole buryghteouines are fulnes whe fragenen/and whole firmes are conered. Blef at it is. fedisthat man / to whome the Lorde Imputeth not fynne.

Lame thus blellednes then boon the cir-Samepled or bpon the bucircumcifede we fay Bereive how that fayth was reckened to 3bz ham forryaliteouines. Dow was itrekened? in the tyme of circucilyon or in the tyme befor the was circumcyled. Aot in the tyme ofcit mmeilib , but when he was pet vneireumey. Lirenmei-Ad. and he receptied the lygne of circucifon/ asa leale of the ryghtcournes / whiche is by with which fayth he had vet beige bucircum. weed that he wulde be the father of all them hatbelene/thoughe they be not cyzeumcyled/ hat righteonines might be imputeth to them allo: and that he mught be the father of the cir amorfed / not because they are circumcused only: but because they walke also in the stepwoofthat fayth that was in oure fatherabia ham before the tyme of circumer from.

fron is the

for the promes that he chulde be the hepre of the worlde was not genen to Atjaham / 02 this feed thosow the lawe: but thosow the tighteonines whiche cometh offarth: foryf they which are of the lawe, by herzes , then isfayth but bayne / and the promesof none itte. Becaule the lawe cauleth wath. for where no lame is/there is no tranfgreffyon.

The prop mes cometh by tayth.

The laws canleth wrath.

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The Eville of S. Bani Wherfare by fayth is the inheritannte genen that it myght come of fauoure : a the promes rapght be fure to all the feed . fot to them only whiche are of the lame / but alfo to them? Swhich are of the farth of Abraham, Swhicheis the father of vs all. As it is waytten: I ham made the a father to many nacyons cuen be Bene.Kon. fore Dod whome thon halt beleued / whiche quycheneth the bead / a called thole thynas which be not as though they were, tobiche abaham contrary to hope belones in hope, that he walde be the father of manne

Gene rit. and Eb.b

nacyons/according to that which was looking So thall thy feed te. Ind he faynted not ins fayth/nor yet coly dered hys owne tody which was now dead enen when he was almoltan bonded reare old:nether pet that Sara was palte chylo bearpna. De fachered not atpm mes of God thorowe bubelefe:but was man Gronglin the fayth a gane honoure to god/fil certifred that what he had prompted thath mas able to make good. Ind therfore was reckened to hom for ryghteoufnes.

It is not wipten for hom onlye / that was rehened to hrm for ryghtcoulnes / w alfo foz be / to whome it halbe counted in ryghteonines/fo we beleue on hom that in fed by Jefus oure Lorde from Death. White thifeeth De was belygered for oure fonnes and role age

ne for to inftifpe bs.

Fayth let tech boat peace with woo.

Christ in-

Whe.v. Chapter. Efoge therfoge that we are inflift by fayth we are at peace with good rowe oure Lorde Jefus Chrifte! whom we have away in those we ful

no

Co the Romayns. Tha.b. haft the grace wherein we frond a reiorce in hope of the prapic that halbe geuen of God. Acther Do we fo only:bnt alfo we reiovce in tribulacyon. for we knowe that trybulacyon xwe are hynacth pacience, pacièce bringeth erperien. terrerience bayngeth hope, andx hope maketh not afhamed for the lone of god is fleed amond in oure hertes by p holy gooft/ whiche we are fuingenen bnto bs.

for when we were pet weake accordynge th of chift Stothe tyme: Chaift Dyed for be whiche were that god lo bigobly, Yet frace wyll any ma bye for a righ meth bs/a tons ma. Darauenture for a good ma burfte woi birng ama bre. 4 18 ut goo fetreth cut hys lone that oure hope be hath to be fernge that while we were pet finners/ Chailt dyed for be: Boche mezethe now (ferna me are inftifred in hys bloud) that

we be faned fro wrath thorow hym.

for vf when we were enemves we were tuoncyled to god by the Death of bre fonne: mothe more/levinge we are recorded/we that bemeferned by hosivfe: Potonip fo but we allo joye in god by the meanes of oure Lozde Icus Chill by whom we have recepted the attonnement.

wherfor as by one man fonne entred into the worlde and beath by the meanes of finne: and to death went ouer all men, in fo moche that all men fynned . forcuen buto the ty-Emeefthe lawe was fonne in the worlde / but finne was not regarded as long as ther was mlawe: neuertheleffe bead rayned fro 30a 3bas bilo to Woles /eue ouer them alfo that franco not/ bebiece ba bithiphe transgrellyon as byd & dam: which ned bsall. is the fimility de of hym that is to come,

Jacob.i.b.

not alhamed of on rehope for te by p dea to valle,

e instifyd ith gods Chailte / ozome fain BAH

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But the avfte is not lyke as the fynne . fo felaes wio of thosow the fynne of one many be dead:me aght envil. the more plenteens boon many was the gran and Chri of Godand gyfte by crace: whiche grace was ! Res obedie genen by one man Jefus Chift.

The laws encreafeth Ivnne ama keth oure ministreth no power to that the biddeth/01 t) refrance fozbi Doeth Gala.in. d

Ind the apfte is not ouer one fonne / m bs all , per Beath came thosow one fynne of one that for we our fel ned. for damnacyon came of one fynne bub ues worke condemnacion / but the gyfre came to inflife anye good fro many fynnes. for yf by the fynne ofoni Death raygned by the meanes of one: mode more thall they which recerne aboundance of grace and of the gyfte of ryghteonines / tan gne in lyfe by p meanes of onc (that is to fave) Teine Chrifte.

Arkewriethen as by the finne of one con demnacyon came on al men: enen fo by the in nature mo diffinge of one commeth the trighteoning regredy to Mat bigingeth lyfe vpon all men. for as h Do cupil be one mannes difabe dience manye became for caufeplam ners: fo by the obedience of one fall manyle

mate ryahteous.

But the * lawe in the meane tyme entit in/that fonne fini Dencreace. Reuerthelam where abonn daunce of frnne was, there wil mozeplenteouines of grace. That as lynn fro that the hab rargned buto beath/euen fo myght gu ce rangue thosow ryghteonfice onto ctemal lyfe/by the helpe of Jeins Chia.

& the. vi. Chapter. What hall we fave then? Shall in cotinue in fonne/ that there mave ! aboundaunce of grace: God foibil wow thail we that are dead aston

change fanne lyue any lenger therin: * We

membe

to the Romavns. Chap. W.

member pe not, that all we whyche are haptye grant led in the name of Jelu Chapite are baptyled
to dre with hymewe are buried with hym hy

ted in the name of Jelu Chapite are baptpled to dre with home we are buried with home be baptyme/for to dre, that lykewyle as Chapit was rayled by from death by the glory of the father even to we also fined walke in a newe lyfe. For of we be grafte in death lyke but hym/even to must we be in the resurrection. This we must remember that our colde man is crucyfred with hom also, that the bodge of some mysht betterly be destroyed that hence forth we shuld not be servates of some. For

bethat is dead is indiffed from fynne.

wher fore ve we be dead with Lhuft, me belene that we fall loue with hom:remembaon. gethat Chill once revied from Death / dyeth no more . Death hath no more power ouer hrm. for as touchynge that he dred the dred concernyinge fonne / once . Ind as touchyinge that he lyneth he lyneth buto God. Lykebyle ymagen ve also that ve are dead concernyuge finne:but arc alvue buto God thorow Telus Thistoure Lorde. & Let not synne rayane therfore in your mortall bodyes that re that d therunto obey in the luftes of it. Acther gene re vour members as inftrumentes of bnryahkoulnes buto finne: but gene poure leines bu to God / as they that are alyne from Death. Ind seue your members as inftrumentes of rightcouince onto God. Let not frine haue power oner you. For ye are not bnter the laws Cout onder grace .

what then? hal we frine, becante we are not binder the lawe: but binder grace? God for byd. Hienember ve not howe that to whom

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obey: his feruauntes ye are to whom ye obeye, whether it he of fonne onto Death / 02 of ohe

Dience bnto ryghteouines: Ged be thanked though ve were once the fernauntes of fynne ve baue vet obeved with herte buto the forme of bottryne wher bnto ve were belvnered. Ye are then mace fre from fynne & are become the Ternauntes of ryghteouines. K *I well fpcake grolly because of the infirmit te of voure fiche: ds ve haue gene voure mem bers lernauntes to buclennes and to inique tie/from iniquitie bnto iniquitie:cuen fo now acue youre members fernauntes unto ryghte onfines that ve mave be fanctifyed. for when pe were the fernauntes offmne / pe were not bnberryghteoulnes, what frute had ve them in those thonges wherof ye are now ashamed for the en be of those thonges is death , But now are pe delpuered from fynne/a mateth fernauntes of god/ and have youre frutethat ve fuld be fanctified / the en De enerlallynge lyfe. for the rewarde of lynne is death . In eternall xlyfe is the gyfte of Bod/ through 30 fus Chapft oure Lord.

Eternal ly fe is the de ternyng of Chyla.

Emember ve not brethren (I speake, to them that knowe the lawe) hower that the lawe hath power ouer a ma so longe as it endureth. For the woma which is in subjection to a man / is bounde by the lawe to the man /as longe as he lyueth. If the man be dead / the is lowsed from the lawed the man. So then yf whyll the man lyuth the couple her selfe with another man/she has be couple

To the Bontains. Chav. bif.

Wonnteda wedlocke breaker. But of the ma he dead fe is fre from the lame fo that the is no wedlock breaker/though the couple her felf

with auother man.

Euen fo ve my brethen are Dead cocerninat the lawe by the bodge of Chapte / that ye buld be compled to another (I meane to bym that is rylen agayn from death) that we thuld bipnge forth frute unto God . for when we were in the flethe , the luites of fynne whyche were fered bope by the lawe rayaned in oure members/to baynge forth frute buto beath. But now are we delinered from the law and B bead from that wher buto we were in bonda gethat we fould ferue in a newe connerfacion of the fprete and not in the olde conuct facion

oftheletter.

what thall we fave then tis the lawe fruited God fozbyd / but I hnewe not what Cynne meant but by the lawe. for I had not know newhattuft had meant excepte the lawe had fapde: thou Gall not lufte . But franc toke an Den, b. onalpon by the meanes of the commaunder ment and wrought in me all maner of conce piscence. For verely without the lawe, frane was dead. I oncelyned wythout lawe. But when the commann dement came fynne reny. ued/and I was dead. Ind the bery fame co. maundement which was or depned buto lyfe: was found to be unto me an occalyo of beath for lynne toke occasion by the meanes of the frommaundement/and to difcerued me / and by the felfecommann dement flewe me. wher

for the lawe is holpe / a the commann Dement. Etm.f.b

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was that then whiche is good/made beat unto mer God forby d. Raye frnne was tath buto me that it myght appere howe that fon ne by the meanes of that whiche is good han D woonght death in me:that fonne which is bn. Der the commaundement / myght be outent meacure fonfull. for we knowe that the law is (pyzituall/but I am carnall folde x bnor fpnne / becaule T wotenot what I do . for what I wolde that Do I not but what I have te/that bo J.Yf I bo nowe that which I mal Denot/ I graunt to the lawe that it is good. the will of so then nowit is not I that bo it/but fonne that dwelleth in me. for I know that in me (that is to lave in my fle the) owelleth no good thonge. To wyl/ispresent with me:but Ifm De no meanes to per forme that which is good, for I do not that good thyng whiche I wol De:but that cuvil do 1/whiche I Swolde not, frnally of I do that I wolde not / then is it not Tthat Do it / but fonne that Dwellethin enc/doeth it. I fonde then by the lawe / that when I wolde do good/envil isprefent with me. 3 Delvte in the lawe of God/concernynge the inner man . But I fe another lawein my membres rebellynge agarnite the lawe of my mpn de and inbournge me unto the lawe of fynne/which is in my membres. D wretched man that I am : Soho Mall Delyner me from this bo dp of death? I thanke god through It Ins Christonre Lorde. So then I my felfein eny mynde ferue the lawe of God and in my flethe the lawe of lynne.

afolde bn. Der lynne is to be ma De a bon Be man to Do enne only

The, vit, Chapytre,

Theta

To the Romanns. Lhap. bill.

Bere is then no dampnacion to them which are in Chill Teins / which wal he not after the flethe:but after p fore- xfrane is te. for the lame of the fprete that bien taker bere ath lyfe through Jefus Chrifte/hath belyue. for a fynne redme from the lawe of fynne & beath . fce offering af what the lawe coulde not bo in as mocheasit ter p vieof was weake because of the fleffe : p performed thetpebrue cod/a fent his fonne in the fimilitude of fpn. tonge. fullflethe / a by * fynne bamnes fynne in the * Chaptes flethe:that the ryghtemelnes requyted of the iprite is im lame/myght be falfylled in be/ whiche walke at this: a b notafter he flefbe/but after the forete.

for they that are carnall, are carnally myn' becaule it bed. But they that are fpirituall / are gh miye confenteto minted. To becarnally mynted is teath. But bnto plane to be fortually mynded is lyfe and peace. F Brante that the flethely mynde is enemye a. Dyp istran saynft god: forit is not obedient to the la me of because it god mether cambe . So then they that are ge confenteth

g uen to the flefbe/can not pleafe gob.

But ye are not genen to the flethe / but to Sopl & fpit thexlypote:pflo be that the fprete of god bwell quecken at inyou. Yf there be any man that hath not the plate a ge wete of Chayle thelame is none of hys . Yf ne him luft Chift bein you the body is bead because of to bo the frme:but the Corete is lyfe for ryghteouincs fa law & writ be, wher fore pf the forcte of him that rayled not fuffre m Jelustro Death, Droill in vou:enen he that imm to retayled by Chaite from beath thall quycken mayne in youre mortal bodres because that the sprete frame. dweileth in you.

*Therfore biethien we are nowe detters/ notto the fiethe/to lone after the fiche. for re velque after the fleche / pe muit dye . But yt

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The Evelt. of S. Baul be mostify the dedes of the body by the helps of the ipipte/pe thall lyne. fo: as many as are led by the fpryte of God / they are the fonnes of god . for ye have not receyued the forte af Bood, & is bon bage to feare any moze: but ye hane recep-

the inheri- ned the fppte of a dopcion wherby we cree th tannce pro ba father. Thefame fpayte certifreth our fryt that we are the fonnes of Bod. Yf me be fonmpled by nes/we are also herzes the herzes I meane of grace. Twe mult God and hepresamered with Chiple rffo fuffre with be that wexfuffre together that we may beat Empa pfrifred together.

five thall

epe.

* for I suppose that the afflictions of this carone to lofe are not worthy of the glozy which halbe bym in alo thewed byon vs. alfo the feruent Delvie of the creatures aby beth lokyng when the founesch God that appere because the creatures aresult Dued to vanitie agaynft they? wyll: but forhis wyll which subdued them in hope. for the be ry creatures malbe delyuered from the bonds ae of corrupcion into the aloxious lybertle of 1

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* fruit fru fonnes of God. for we know that every may tes / a tafte thre groneth with bsalfo/a tranapleth in pay

a certayn ne cuen buto thes tyme.

Pot they onely but ene wealfo whych hant potrion/ & not the ful the fooltxfrutes of the foote/morne in outli grft of the nesand warte for the (adoption) and lokefor the delpuerauce of our bodyes. & for wean Ivzete. xweare fa faupd by thope. But hope that is fene is no hop ned by ho ve. for how can a man hope for that whythe pe, pis we feyth: But a pf we hope for that we fe not/th hope to be do we with pacience aby de for it.

Lykewyfe the fpayte alfo helpeth our infr Delrucred myties . for we knowe not what to bely out of the corrupcion as we ought , but the fryte maketh interne

Co the Romanns. Chap, bili. fon myhhtely for be wyth gronynges whyche of oure boe annoterpreffed with tounge . and he that byes into fearthed the hartes / knoweth what is the glozy that manyinge of the fpayte / for he maketh inter that noise offion for the faynctes according to the pleafu is in/ and re of God.

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A for we knowe that all thrnges worke for farnt not the belt/buto them that lone god / whiche alto in oure trie are called tofpurpole. for those which he kne bulacions. we before he allo orderned before / that they hulde be lyke fathyoned unto the thape of his & Bod tras fonne that he myght be the fraft begotten fon- chete ofhis neamonge many brethren. Worconer whych owne god. be appornted befoze them gifo he called. Ind nes a merwhich he called them also he intifped/whyche cie calleth be inftifred, them be also glorifred.

what thall we then fave to thele thonges ? pf gofpell: inmo beon oure fy De: who can be agante vo: tifteth tha whiche wared not hys owne Conne, but gane rough fave him for ve all / howe thall he not worth him the a glory ome be al thonges allo: Doho thall lave anye freth thois thinge to the charge of goddes chofen ! it is we good God that iuftifgeth, who then thall con bemp workes. neitis Ehift which is bead ye rather which + De that isrplen agapn/minich is also on the roughthan- ferth what de of god/a maacth intercellion foz bs.

who hall feparate be fro the loue vof God? Done for bi hal tribulacion toz angurthe to: perfecucione canot but other hunger:ether nake brieffe ether parell: belene that ther fwear de: de it is wiptten: forthy fake god loueth ate we kylled all day longe, and are counted bym salfo as hepe appoprited to be flavne . Acuerthe loue God leffe in all thefe thynges we enercome ftron. agayne. through hyshelpe that loued bs . Yeand Jaminre that nether death, nether lyfe, nep-

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ther angels/norrale /nerther power/ nerthe thinges prefent, nerther thinges to come new ther heygh/neyther loweth/neyther anyother creature thalbe able to Departe be from thela weof god hewed in Chuft Zelu our Lord. k

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The.fr. Chapter.

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grace.

in that wherof my confcience bearch me wythes in the holy gooft that The ne great heuvines and contynuall fore wein my heet, for Thane wylhed my leift be curfed from Chavite for my bacthaen a mi hyntmen as pertayninge to the fi the / whyde arethe Traclites. To whome pertayneth the a Doprio, and the gloave, and the couenauntes and the lawe that was genen / a the fernicet God and the promples: whole allo are theft thers and they of whome (as concernyngeth flethe) Chaift came/which is God ouer althin

gesbielleb for cucr. Amen.

Gene, rri

I freake not thefe thinges as thoughth mordes of god had take none effecte. for the are not all Ifraelites whiche came of Ilind neyther are they al chylbren ftranghtmareby canfe they are the feed of abraham . But in Tlaac Wal thy feede becalled / that is to lay they whiche are the chyl dien of the flette / an not the chylozen of Gob . But the chylozend promes are counted the fcede . for this ist morde of promes aboute this tyme will 30

nie and Sara fal baue a fonne.

Cala.fit b

Pether was it fo with her onlye / but all Geneabig when iRcbecca was in chylde by one / I ma ne by oure father Maat/yer the chyl Dien wen boane, whe they trad nether done good netha

to the Bomarns Lliap.fe.

Ma: that the purpole of God which is by eleccon/myght ftan de/it was fay bonto her not/ by the reason of workes but by grace of the miler:the el der thall ferue the ponger. Asit is Cene.erb. mitten. Jacob he loned but Elan he hateb.

mohat that we lave then is there anye onrabteouines in God: God forbyd. forhe arth to Bovics: I wil he'me mereve to who Thewe mercy and well haue compallyoon Ex.xxis bom I haue copallyon. So treth it not then in a mans well or cumping but in the merce of God. for the icripture layth unto Bharav Euen for this fame purpole haue I ftered the bo / to theme my power on the a that my na. me myaht be Declared thosow out all p wostbe. So bath he mercy on whom he will / and bom he well he mateth hard harted.

Chon wolt lave then bnto me: who then bla emethhe bayet. for who can refilt hys wyll! Ela.tib.e Buto man / what arte thou whiche Difuteft Die.rrvid. with toor shall the worke fage to the wor say . to bi he matt: why halt thou ma de me on thysfaffi. *p fichet one Bathe not the potter power ouer the cla- and proud remen of the fame lompe to make one veffell myno that Intohonoure and another bnto diffonourer foril beas Guen fo/ God wyllynge to fpewe hys wjath wifcas god and to make hys power knowen fuffered muft be withlonge pacience the vellels of wathe/og- meatifped bemed to dampnacyou/ that he myght becla to lerne to to the eyches of hys glome on the vellels of frare gobs metere fwhiche he had prepared buto glore/ to obrbins that is to fave / be whiche he called / not of the

Jewes onlye but allo of the Gentyle. Ishe Die.t.D farthon Diee: I worll call them my people i. Betr.d which were not my people : and her beloued

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The Coiltel of S. Baule Sobich Soas not beloued. Ind it thall come th palle in the place where it was fayd buto the pe are not my people, that there thalbe called Dlee.H.a the chyldren of the lyung God. But Glapas cryeth concernynge Tfraell. though the nomber of the chyloren of Itrado by asthe fon De of the fea/yet thall a remnaut Etaye.r.c be faned. He fyny fbeth the mozde verely and makethit fort in eyghteoulnes. for a font worde wil God make on earth. Indas Ela as far b before: Ercept the Lorde of Sabaoth had lefte be feede/we had bene ma de as Zo. Doma and had bene lyhened to Comora.

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what hall we save then: We save thathe gentyles whiche folowed not trutteousnes have overtaken trysteousnes. I meane the trysteousnes whiche cometh of saythe. But Altrael which folowed the lawe of trysteousnes/coulde not attayne onto plawe of the fought it not by saythe: but as it were by the worker of the lawe. For they have kombled at the so blyng some. Is it is wrytten: Beholde I put in Syō a stoblyng some: a a rocke which shall make men saule. Ind none that belove on his shalle ashamed.

belaned. Hor I beare them record that they have a feruent myndetogod warde/but not according to knowledge. Hor they are ignorannt of the ryghtcoulus, which is alowed before God/and go about usablythe they come ryghtcoulus, and thus tore are not obedyente unto the ryghtcoulus, which

Rethren/my hattes delyze and prava to god for Ifrael/ is that they myghing

*the lawe, dipueth to Linife to be infified

to the Bomayns Chap. E. bith is of value before God. for Elnifteis the ende of the lame to intifre all that beleuc, Leni, toff 5. Boles Diferybeth the ryghtcoulnes whiche Eze.rr.b mmeth of the lawe howe that the man which Den treboth the thonges of the lawe / mall lyne ther. in. But the reghteouines whiche commeth of athoughe farth/fpeaketh on the myle: Say not in thy. farth inft ne harte who that alcen be into heanen? (that fie fro fond is nothynge els then to fecche Chaine Downe) a thoughe other who thall descende into the depe ; (that Christe de isnothinge ele but to fetche op Chailte from ferued the : Death.) But what fayth the Scrypture/ The remarde n borde is nye the euen in thyne mouth and in myled yet thrue harte.

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This worde is the worde of x faythe which myle mate L'me preache. for pfthou halt knowle bge with on the contho meuth that Jelus is the Log De/and thait Dicyo that beleue with thone harte that God rayled hym we embias wfrom Death/thou Malt be fate. * for the cechniftes belefeof the herte iuftyfpeth, a the knowledge wetryne . with the mouthe maketh a man fafe , forthe cofes hom frinture farth/ wholoener beleueth on hym/ with wozd hall not be afhamed.

Chereis no Difference betwene the Jewe & that we an the Gentyll. for one is Lorde of all/whiche is intifred riche buto all that call on hym. for wholoes to do good ner thall call on the name of the Logoe/ thail workes/a belafe, But howe Mall they call on hym, on in them to whome they beleued not home thall they be walte to b lene on hom of whome they have not hearder faluacion. howe thall they heare without a preacher? and howe thall they preache / excepte they be Glap, tiq. lentedsit is waytten: how beautyfull are the fite of the which bying glad ty dynges of peace/sbaping glad ty dynges of good thynges.

is the pro-

Brompled.

But

The Epiftel of 9. Bante But they have not all obeped to the Coffel Cla.lin.a for Clayas fayth : Lorde who thall beite Toba.rn.f oure fayinges: Sothen faythcometh by her rynge: thearing cometh by the word of Gol But Jare: hane they not bear De: Ro doute Bla.rrviti they founde went out into all landes/s they funt desints the endes of the worlde. h But I demaunde Schether Ilraell byd kni we or not-frate Moles layth: I woll prome Den.tru.c ke pon for to empe by them that are no peo ple a byla folyth nacyon I mpil anger von. Ca.lrv.a. Elavasafrer that/is bel be/and faveth: Tam form beof them that foroht me not/andbem appered to them that ared notafter me. In agapult Fireel he fayeth: All Dave longe haus I aretched forth my habes buto a people that beletiethnot bitt fpeakethagaynft me. The.ri. Lhapter.

S.Beg.rit.

people God forbyd. For cuen I bere in am an I fractyte of the feed of Ibu ham and of the trybe of Beniamyn. God hathe not call awaye hys people which the knewe before. Exther wote re not what the ferry ture farth by the month of Pelyas how the maketh intercelly on to God agaynte I rael laying ec Lorde they have kylled thy popletes and dryged downe thyne alters: 13 am lefte only a they feke my leffe. But what fayth the answer of God to him agayne? I is no referred who me feuen thouland eman which have not bowed the knee to Baal.

*Grace a morats are contrarpe thrages.

Execute at this tyme is ther a remananta lefte thosowe the election of grace. If it is of grace, then is it not of workes, for the

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To the Bomarns. Tha.tf. were grace no more grace. Yf it be of worken then isit no moze grace, forthen were befer-

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what then? Tfrael hath not obtayned that Ela.bis that he fought: Do but yet the electron hathe obtarned it. The remanaunt are blyn ded /acmornge as it is write: God hath gene them the fupte of buquyetnes/eyes that they fulbe Bla. lxvit not fera cares that they buide not heare reuen buto this daye. And Danid fayth: Let they table be made a fnare to take them with all/a an occasion to faule, and a rewar de unto the. Let there eyes be blinded that they fe not:and euer howe downe they? backes.

I fave then: Haue they therfore frombled! that they huld but faule only: God forbid: but botom they, faule is faluacto happened buto the Gentyls/for to prouoke them with all.

wherfore of the faule of them be the ryches of the world: a the mynyllhynge of them the rythesofthe Grntyle. Dow moche moze fhul De the fo pfthepall belened. I fpeake to you gen tyls / in as moche as Tam the Avoltic of theemtyls/ Twyll magnify mone office/ that I mpaht prouoke them which are my fleth and myght fane fome of them. for yf the caltynge frey of them be the recocylyng of the would: what that I the recepuping of them be but lyfe agayne from death: for yf one pece be holye/ the whole heeve is holy. And uf the route be bo ly the braunches are holy allo.

Chough fome of the braunches be broken Mand thou beynge a wylde olyue tree / arte graftin amonge them/and made partaker of the route and fatues of the olyne tree, bolt not

Bat. rit b John.rg.t. Bet.revin.

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The Epfitel of D. Bante Buttlieb haue not all obeped to the Coffeel Cla.lin.a for Clayas fayth : Lorde who thall beles Toba.rn.f oure fayinges: Sothen fayth cometh by bet rynge: thearyng cometh by the word of Gol But Tare: haue they not hear De: Ro doute Bla.rrvit there founde went out into all landes/s they wordesints the endes of the worlde, h But I demaunde whether Thaell byd bin we or not-fratte Moles fayth: I well prono Den.rrd.c ke pon for to enave by them that are no pea ple a byla folyth nacyon I myll anger von. Calro.a. Elayasafrer that/is bel be/and faveth: 3am form beof them that forght me not/andban appered to them that ared notafter me. 3nd agapult Afrael he fayeth: all Daye longe ham I Gretched forth my bades buto a people that beleitethnot bitt fpeakethagaynft me. The.ri. Lhapter.

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people-God forbyd. For cuen I bere iy am an Ifraclyte of the feed of Ibu ham and of the trybe of Beniamyn. God hathe not call awaye hys people which he knewe before. Exther wote pe not what the ferypture farth by the month of Helyas how the maketh intercelly on to God agaynte Itrael (aringe-Lorde they have kylled thy prophetes and dryged downe thyne alters: 11 am lefte only, a they feke my felfe. But what fayth the answer of God to him agayne. It is not referred who me feuen theusandement which have not bowed the knee to Baal.

*Grace a works are contrarpe thynges.

Extends at this tyme is ther a remanante lefte thosowe the election of grace. Yf ithe of * grace/then is it not of worken, for the men

To the Bomarns. Tha.zi. were grace no more grace. Yf it be of workes then isit no moze grace. forthen were befer-

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what then: I frael hath not obtavned that that he fought: Ao but yet the electron hathe obtarned it. The remanaunt are blynded /acmornae as it is wirtte: God hath aene them the forte of buquyetnes/eyes that they foul De Wia. Izvid not fe/a caresthat they ful de not heare/euen buto this daye. And Danid fayth: Let they? table be made a fnare to take them with all/a anoccaivon to faule, and a rewarde unto the. Let they eves be blinded that they fe not:and

ener howe downe they backes.

I fave then: Dane they therfore frombled/ that they fould but faule only: God fozbid: but botom they faule is faluacto happened buto the Gentyls/for to prouoke them with all. wherfore yf the faule of them be the ryches of the morid: a the mynyllhynge of them the rythesofthe Grntyle. Dow moche moze fhulbe tibelo yfthepall belened. I fpeake to you gen tyls / in as moche as Tam the Apolite of the. gentyls/ I wyll magnify myne office/ that I moght prouokethem which are my fich/ and myght faue fome of them. for of the callyinge swey of them be the recorplying of the world: what that I the recepuping of them be but lyfe agayne from Death: for yf one pece be holye/ the whole beepe is holy. And uf the route be bo ly the braunches are holy alfo.

Chough Come of the braunches be broken of and thou beynge a wylde olyue tree arte graftin amonge them/and made partaker of the route and fatues of the olyne tree, bolt not

Ela.bi.c Bat. rit b John.ro.f. Bet.revin.

The Eviffe of S. Baule.

The felfe agavafte the braunches . for of thei boff thy felfc remember thon bearch notthe route but proute the. Chou wilt fay then; the brannches are broke of, that I myght be graf te in. Chon favelt well/ becaule of bubclene they are broken of, a thou fan deft fte bfaftein farthe. Be not hve myn Ded but feare: fernat that God feared not the naturali braunches

left happly he also ware not the.

Beholde the kyndnes and tygozoninesof God: on them which fell / rygozoufnes: but towardesthe/kyndifts / pfthou contynuem byskyndnes. Dr els thou thalt be hemenofil and they pf they by de not apil in bubeleft Malbe grafted in agarne . for God isofie wer to grafte them in agarne , for pf thou walt cut out of naturall worlde clouetree / t walt grafted contrary to nature in a true oly ne tree, howe moche more hall the naturall braunches be grafted in they owne olyne tul

agayne.

I wolde not that thre fecrete find behrd from you my brethren (left pe thul de be wie in poure owne confartes that partie blyndu nesishappened in Tirael / butyli the fulm of the gentyls be come in / and fo all Ifrail Malbe fanco. Asit is Switten. There Mallo me out of syon he that both Delyner / a thall turne awayethe bugodlynes of Jacob . 3nd thys is my conenaunt buto the pohen Ihall take awaye they? Tynnes, &s concernyngem gofpellthey are enemyes for your fakes:buil touchynge the election, they are loued for the fathers lake.

For verely the gyftes and callying of fol

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Ela.lir.d.

To the Romarns. Tha 20. here foche, that it cannot repent hym of them: for loke / as ve in tyme palled have not belened God wet hane now obtarned mercy thotome they; unbelefe: euen so nowe have they not beleued the mercy/which is happened bue to von / that they also mave obtavne mercye. God bath mapped all nacions in bubelene/

that he myght hane mercye on all.

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D the deones of the aboundant Sproome e knowledge of God / how bufctcheable are his indaementes and his waves valt fon bon geout? for who hath knowen the monde of the Lorde: or who was his counfeller ? other who hath acue buto hom forft that he impatte berecompenfeth agayner for of hym and tho row byin and for him are al thinges. To him be glozie foz eucr. 3men.

Sap.fr.c @fa.rl.D 1. £01. D. D

The.rt. Chapter.

Beleche you ther fore brethren, by the mercyfulnes of god that pe make you. Phil.fif.c re bobres a quicke facricyte bolve and acceptable bnto God/ whiche isyoure Erne ferersonable fernyng of God/a fallvon not you- uingofgod refelues lyke buto this world: but re chaun. is to barn. ged in youre thape / by the renuyinge of youre gep bodre writes / that ve mave fele what thynge that buto p obe good/that acceptable / and parfagete woll of dicce of p God is . for I fave (thorowe the grace that law of god buto me genen is)to chery man amonge vou/ that no man efteme of hym felfe moze then it becometh hym to efteme: but that he Diferete. hindge of hom felfe/acco: dyng as Fod hathe bealte to enery man the meafure of fayth.

de we have many membersin one body/& all mebers baue not one offere : lo we bernne

The Eptitle of & . 13 ante.

many/are one body in Chailt/and chero ma *Brophe amoge oure felucs one anothers members. & \$ Me is taken & Beynge that we have Diners griftes acme bere forthe Dynge to the grace that is genen buto be : of expouding any ma hane the ayfre of + prophelve/let hom of feriptu. hane it that it be agreyng buto the favth. Let res whiche hom that hath an office/wayte on hys office. F Darke pla Let hym that tracheth/take he De to hys botti ces muft be ne. Let hym that erheateth / gene attenbannerpouted p ce to hys erhortacio. Yfany man gene/ lethem it agre to p do it with fynglenes. Let hym that ruleth / be ope places it with biligence. Y fany man Dewe merry let a generall hym doit with cherfulnes. Let loue be without dillimulacvon. Batt f articles of that which is curlly a cleane wnto that which the farth.

Amog.b. Eph.iin.a. 1.13et. b.b.

Debze.rin. i. 10 ce. ma

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is good. Be kynde one to another with bo therly lone. In genyng honoure / go one before another. Let not that bulynes whicheve traue in hande be tedyous to von. 28c fernent in p fpipte: Applye poure felues to the tyme. Rejoyce in hope. Be pacient in trybulacyon. Contynne in mayer. Diftrybute bnto the ne cellite of the farnctes / and be ready to have boure. Bleffe them which perfecute vou:bleffe but courfe not. Be mery with them that an mery/wepe with them that wepe. Be of lyte affecevon one towardes another. Benothy monded:but make poure felues equali to the of the lowerforte.

415 e not wyle in youre owne oppnyons. Recopence to no man envil for envil. Proup. # Loz. vin ocafoze hande thonges honelt in the fyght of Deb.cg.o . all men. Yf it be polipble/how be it ofyont parte haue gence with all men. Dearly belo ned auegenot poure felues, but generoume

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Cothe Romayns, Chap.tig.

unto the wrath of Fod. for it is wretten begeaunce is myne / I will rewarde / fayth the Den. rrri

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8, F B

Therfore of thone enemy honger, febe hom: ofhe thuft/gene hom Dinke. for in fo borng thou halt heapexcoles of frze on his head. Be & Coles & not oucreome of euvil: but oucreome euvil in

modes. L The rit. Thap.

the auctoryte of the hyer pomers . for make him there is no power but of God. The po' to loue. wers p be are or beyned of god. whofocuer therfoze relyfteth pomer/relifteth the oz Debiete Mannce of God. In D they that refpte / thall recepue to them felfe bamnacion . for rulers are not to be feared for good workes / but for envil . Worlt thou be without feare of the power. Do well then: and to walt thon be playled of thefame. for he is the miniter of Gob * Chonah for the welt. 25 ut and of thou bo envil , then thou were feare: for he beareth not a fwear de for nought of powerto but is the minister of Fod to take bengeann. telift the con them that do envil . Woherforeve mafte powers/ uedes obeve not for feare of bengeaunce on vet were but also because of x conscience. Ind even damnedin tof this cause pape pe tribute . for ther are thy coscien Coddes mynyfters/fernynge for thefame pur ce pf thon pole. F

Grue to enery man ther for bys duttie. Erp. becanfe it buteto Sohom tribute belongeth: Luftome to is agant whom cultome is due / fcare to whome feare goddesca. belongeth / honoure to whome honoure par- maundetapneth. 4 Dwe nothunge to any man butto ment. loue one another . foz he that loueth ano. Ero.rr.c her fulfyleth the lame . for thele commann. Den. b.b

Deb.r.c 1920u. rrb

is thou thalt kind. Et euery foule lubmyt hym felfe buto ic him and

Dobbelt it/

Demen.

20up. D ght of pontt

p belo. rouine pnto

The Epittle of S. Bank.

Lone is p fulfyllyng of the law.

Lhyple whyche is our faluacidis now mere, then when we locked for him in the olde Tella ment.

Armoure)
of lyght/
fayth/hope
loue/p fcare of God/
truth e all
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bementes: Thou thalt not compt a dnoutret. Thou thalt not kyll: Thou thalt not feale: Thou thalt not beare false witnes: Thou thalt not delete to the company of the company of the sayinge: Loue there exploded in this sayinge: Loue there exploded in the sayinge: Loue there exploded in the sayinge: Loue there exploses is loue the fulfylling of the lawe.

Hehis also we knowe/I meane the season bow that it is tyme: that we shall now awake ont of slepe. For now is once * saluacion nearer then when we beleve. The night is passed and the days is come nige. Let us therfore tall awaye the dedes of darcknes / a let us put on the same of light. Let us walke honeshy as it were in the days lighte: not in eatings to days kinge, nether in chamburings and wan tannes nether in arrive and enuvings: but put ye on the Loide Jesus 2 histe. Fund make not prougsion for the sleshe/to fulfyl the lustes of it.

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Im that is weake in the fayth/recer? Im that is weake in the fayth/recer? we but o you / not in dysputyings and troublyings has conscience. One below ther which is weake/cateth earbes. Let not him that eateth / despyle him that cateth not. And let not him which eateth not / indge him that cateth. For God hath received him, what arte thou that indgeste another mannes ser naunt: whether he stande or faule/that pertay neth but o his mayster: pe he/shal stande. for God is able to make him stande.

Jac.iin.b

Chis man putteth Difference betwene ban

To the Bomayns. Chap.tell. and bare. Another man counted at bares a fy he bethat no man waner in his owne meamynge. De that obseructhone Dave moze then another Doth it for the Lordes pleafure . Ind be that obferneth not one daye moze then an other both it to pleafe the Lorde alfo. De that eateth Doth it to please the Lorde / for he acneth God thankes . Ind he that eateth not/ Dow wes saicth not/to pleafe the Lorde woth all / and gructh god thankes. for none of vs lyneth his owne fernaunt / nether both anye of bs bye besowne fernaunt. Yf welpne / welpueto be atthe Lordes wyl. Ind pf we bye we bve at the Lordes wyl . Whether we lyne therfore or bre me are the Lordes. for Chrifte therfore bred grofe agayn greuvned that he might be Lord both of Drad a auvele.

But why west thou then judge thy hiother? Other way doest thou despyle thy brother, we hall al be brought before the judgement leate of Chrofte. for it is wrotten : As truely as T lone fayth the Lorde / all tinees thall home to me/and all tounges thal gene a knowledge to f. Cos. b. E. Cod. So thal curry one of vagene accomptes Gla. My. ofhem felfe to gob. Let be not therfore in de Bhilip,

one another more.

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But indge thys rather / that no man put a combinate blocke of an occasion to faule in his brothers wave. for I knowe and am full untifyed in the Lorde Telus that there is no honge comen of it felfe / but vnto hom that Comen / indgeth it to be comen: to hom is it comen. Yf isto fage the brother be grened with the meate nowe vickent. walkefte thou not charptably. Decrope not him with the meate for whom Chieft dued. e iia Laule

he loener we be Chil ftes me be/ and there for to be fa noured tos his take.

The Epille of 5. Banl.

Ont trea. knowlege kyngdom of Bod

Canfe not poure + treafure to be empll fpohe fure is our of. for the hyng bome of God is not meate Daynche:but ryghtewelnes prace a love in the holve gooft. for wholoener in thele thynges ferneth Chift pleafeth wel Gob/and is comwhat it is. mended of men.

Ettus, D

Let be folowe tho thonges whiche makefor peace / a thynges wher with one maye edyfre another. Deftrore not the worke of God fors lytell meates fake. Til thynges are pure but it is envi for that man which cateth with hunte of his confevence. It is good nether to eate fle the nether to daynche worne, nether any then. ge/wherby thy brother frombleth, ether falleth or is made weake. Haft thou faythe haue it is thr felfe before God. Happy is he that condiv neth not hom felfe in that thong which be alo weth. for he that maketh colcience / is damp. ned of heeate: because he doth it not of farth: for whatfocuer is not of favth / that fameis lynne. F The.rb. Chap.

TO DO B. aavnit con Tcience / is Damnable and all b is not of faythe is Crnne.

The which are fronge onght to bear re the frayincs of the which are weard te a not to frante in our ofone colape tes. Let enery man pleale bis neph

De is ftro ac that can beare ano. ther mannes meake nes.

bour buto his welth a edifringe. for Chink pleafeth not hom felfe:but as it is writte: The rebukes of the which rebuke the fel on me.

Pla, irvit

* whatforner thringes are wartten afou tyme are written for oure learnynge that we thorowpacience and comforte of the feripture myaht hane hope.

The God of parience and confolacion, gent unto energe one of you that ye be lyke myn. ded one towardes another after the eniam.

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Cothe Romayns. They rb.

Meof Lhift Jefu that ye al agreyng together: mave with one month prayle God the father of our Lord Jeins, Wherfore recevue ve one another as Charite recepned be / to the prayle

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3nd I fav that Jeins Chavite mas a miny. ter of the circumlicion for the trueth of god to conferme the promples ma De unto the fathers. Ind let the Gentyls prayle God for his mercy sitis wirtten: for thes caufe I wellpraple the amonge the Gentyls, and fynge in thy name. Indagarne befarth : reforfe ve Gentris with his people. In d agayne prayle the Lorhe all the gentyle and lande bym al nacions. Ind manother place @fayas fayth:ther fhalbethe route of Telle / and he that thall rple to targne ouer the Gentyle in hym hal the genfristruft. The God of hope fyll you with all iove and peace in beleuvinge : that ve mave be riche in hope thosowe the power of the holve good. K

I my felfe am full certifyed of you my bacthen that ve youre felues are full of goodnes and fylled with all knowledge / a are able to emorte one another. Reverthelelle brethien I have fome what boldly wirtten buto you as one that putteth you in rememb'aunce/thosowe the grace that is genen me of God/that 3 buldbe the minister of Jelu Chift amonge the Gentyls/and fulde minifter the glad tydinges of God that the gentris myahte be an acceptable offervinge fanctified by the holve good. Thane therfore wherof I maye reioyce in Chill Jefu in tho thrnges which partayne bood . for I dare not tycake of any thole thrages

Mal. rol i. Re.rrb Joan.crbi Ela, ri.s

Che Eppft.of &. Daul

thringes whyche Lhaifte hath not wrought w me to make the gentyle obedient with worde a Dede/in myghty francs a wonders / by the power of the sparte of god/so that from Jerne falem a the colles rounde aboute buto Illinie cum Thane fylled all countres with the glad tydinges of Linift.

efelig.d.

So haue I enforced my felf to preachethe golpell not where Chill was nameb / lefte 3% foul de haue baylt on another mannes founda cion but as it is maytten : To whome he was not boken of they hall fe: a they that hearde not/hall vn derflande. for this caufe I bane bene ofte let to come unto you / but nowele rnge Thane no more to Do in thefe countres/ and alfo have bene befprous many peares to rome unto you: when I wall take niv iomere into Spanne/I well come to pou. I trufteto Ce you in my formey and to be brought on my wave that her war de by you after that I hant some what enloved vou.

Powe go I vnto Jerulaleni and minite bnto the farnetes. for it bath pleafed themof Macedonia and Achaia to make a certayn bi aribucion by on the poose sayuctes whichean at Jernfalem. It had pleafed them berely t 1. Ecg. ir.b they Detters are they. fog yf the Centyleste ma de partetakers of they; fpitituall thynges, & they, duetye is to minister buto them in an nall thonges . when I have performed thys, a have brought them thys frute lealed] wil come backe agayn by you into Spayne. Ind I am fure when I come, that I wal come li aboundance of the bleffynge of the Gofpellof

Chieft.

3 be4

To the Romanns. Thap. rol.

Theleche von brethzen fozour Lorde Telus Chiftes fake, & for the lone of the forte that re helpe me in my bulynes with your prayers to God for me that I may be delvuered from them which belene not in Jewy and that this my fernice which I haue to Jerufalem, mave be accepted of the farnctes that I mave come bato you with tope / by the will of God and may with you be refremed. The God ofpeace be with pon. Imen. F

TEhe.roj. Chapitre.

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T Commen De bnto you 10 hebe onre fpe fter (which is a minifter of the congre- Act, rbil gacio of Cenchica) that ve recevue her in the Lord as it becommeth faynctes and that ve allvit her in whatfoeuer bufpnes menedeth of your ayde. For the bath luckered many and myne owne felf, Brete Dzifca and Janta my helpers in Chaile Telu which has nefor my lyfe lande downe theyr owne nece bes. Anto whichenot I onely gaue thankes/ butallo the congregacion of the gentyle. Ly. bewyle grete the congregacion that is in they? boule. Sainte my welbeloued Epenetes whi heis the forft frute amonge them of Achava. Grete Bary whiche bestowed mochelaboure on bo. Sainte Indzonicus and Junia my co fins, whiche were presonners with me also, whiche are well taken amonge the Apostles/a werein Chryfte before me . Grete Emplias my beloured in the Lozde. Salute Arban our belper in Chipft and Stachys my beloned. Salute Appelles appreued in Chapft. Saintethem which are of Briftobolus honfholde. Salute Berodion my hynlman, Grete them 20

fvall frute that is the fruite that mas connerted to God.

3 bes

The Cover.of & Bani

of the houthold of Marcyllus which are in the Lorde. Salute Triphena & Triphola/ which wemen byd labour in the Lorde. Salutethe beloned Berfis which laboured moche in the Lorde, Sainte Bufus cholen in the Lorde his mother a mone. Grete Afpneritas / Bhle son. Derman /Batrobas /bermen / a the be then which are with them. Satute Phylologe gne/a Julia/ Parens a his lyfter/and Dipmig pha/and at the faintee which are to them. he lute one another with an holy kylle, The congregacions of & built falute von.

I befeche von brethren marke them whyde caule dinifion and gene occasions of envion trary to the doctrine whiche ve have learned and anorde them. for they that are fuche fer ne not the Lorde Jeins Chapite but theirow ne belives , and with fwete preachinge and

Bani wol flatterynge wordes deceyne the hertes of the de have the innocentes . For poure obediencex extended tape people to all men. I am glad no bout of you. Butyn tearned to I wolde have you wyle buto that whicheis more the good and to be innocente as concernyngen prophetesa myll. The God of peace treade Satan binder to ober the youre fete thostly. The grace of oure Loste

eccoporng Jelu Chill be with you.

Timothens my worke felow and Luque ge only for and Jafon and Sopater my kynimen falnt atobedien you. I Certins falute pon whiche mote the Epple in the Lorde. Capus myne holte and not after - the hofte of all the congregacios, fainteth von true know Craftus the chamberlayne of the citie falm teth you . And Dnartns a brother faintth Difalowed pon. The grace of oure Lorde Jefu Chillett with von al. &men.

to knowlece that is ledge/is for God.

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To the Romanns.

To him that is of power to ftablithe you ac thidding to my golpell and preaching of Jesses Chiff in bettering of the mustery whiche Disserte fecrete fence the world begane: but now isopened by the feriptures of prophetice at the command emet of the enertailing god to stere by obedience to the faythe, public bed among all nacions. To the same God/which alone is wife, be prayle, through Jesus Lipse frence. Amen.

Sent from Louintham by Phebe/ He that was the mynifice unto the congregacion at Lenchea.

The Prologe von the fyra Epilite of ...

his Epille detlareth it leife from Chapter to chapter/that it nedeth no prologe or introduccion to declare it. When Haul had coverted a great nombre at Lorinthu/as veread Act. thin.

s was teparted/there came immediatly falle spolles a lectemakers/a dive enery man dil oples after him/lo that the people were whole unqueted/teny ded/and at variannee amog them lelues/enery man for they lye of his we trone / those newe spolles not regardy nge what tenylion/onclennes of linynge/or what falle opynions were among the people / as long as they myght be in anctorite/ a dwell at take in they; belives. But Paule in the fowre

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Prologe

chapters with greate wyloome a foly nes/rebuketh/fysite the deutlion and thean ctozes therof: and calleth the people to Chille agains / and teacheth howe and for what the preacher is to be taken.

In the . v. he rebuketh the buclennesthat

Desamonge them.

In the.vi.he rebuketh the Debate & fornge to lawe to gether pleating they causes before the bethen.

In the bo, he informeth them concernyug

thaftite and maryage.

In the vit, it. r.a. riche teacheth the firong to forbeare the weake p yet on derstode not lyberte of the Pospell's that with the ensample of hym selfe / whiche thoughe he were apposle a had anctorite / yet of lone he abstract ned/to wynne other. And he feareth them he the ensamples of the olde testamente a rehubeth dyneric dylorders that were amongethe concerning the sacrament a the goings bear hedded of marved wemen.

In the .th.rit.a.riit, he teacheth of p many folde gyftes of p fyrte/ a proueth by a limilitude of the body p all gyftes are genen p che shald help other/a through lone do ternye to other/a proueth/ p where lone is not/thereis nothing p pleaseth god. For p one shald lone another/is al p god requireth of vs. In the fore y f we dely respectively p help our neygours.

In the xv. he teacheth of the refurecceponol the body.

And in the lafte he exhorteth to helpe poort

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The fyzit epi

Ble of D. Daul the Apolle/to the Cornthyans. Thefrut Chanter.



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god abtopr Softenes. Minto p congregacion of god/which is at Lo rintha. To the that are fanctifred in Chailt Te In laynetes by calling

with all that call on the hame of oure Lorde Dacins Chrifte in cucrye place, bothe of theyas pofoures. Grace be wyth pon and peace fro 600 onre father, and from the Lorde Tehe Chrifte, 4 T thanke my Fod alwayes on your behalfe / for the grace of God whiche is gruen you by Jefus Engilt, p'in all thynges re are ma De ryche by bim in all learning a fit all knowledge/cuen as p teltimony of Jefus Thile was confermed in you lo p ve are behynde in no gyft/a wayte for p apperynge of our lord Teine Chrift/which hal Bregth you buto p en de p pe may be blamleffe in the day ofour lord Jefus Chift. & for god is farth i. Thef. b full by whome ye are called buto the fellowhpp of his fonne Teins Chrift oure Loz de.

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The Epille of S. Baul

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I befeche you brethren in the name of ou te Lorde Jeins Chrift that ve all fpeakeme thonge and that there be no diffencion amon Be pou: but be pe anyt to gether in one mondel and in one meaning: It is the wed butome (my brethren) of you by them that are of the honfe of Cloe/that there is ftryfe among ron. And this is it that I meane: how that comen. Ire among you/one fayth: I holde of Panle, another I holde of apollo the thys de I bold of Cephas, the fourth I holde of Chrifte, 3 Thift Deur De De was Baul crucifyed for you! ether were ve baptyled in the name of Banke I thanke God that I Christened none of you but Crifpus and Garus left any finide fan that I had baptpled in myne owne name /] bapty fed alfo the house of tephana. forther more knowe I not whether I baptpled anne man or no.

for a hitte lent me not to bartyle butto preache the golpel not with wylbome of my des leaf the croffe of Lipith fould have to be of none effect. For the preaching of peroff is to them that perific folythnes: but onto which are laued it is the power of god. Four is written: I will destroye the wylbome of wyle, and wil case awaye, the vn derstadying of the prudent. where is the wyle-wohere is terpber where is the searcher of this worlder. Bath not GDD made the wylbome of the

worlde foly hnes?

for when the worlde thoroughe wyldomie hnewe not God in the wyldome of GOD in pleased God throughe folythnes of preachings to save them that beleve. For the Jewes require

Preachyn geof the e croffeis the power of diod.

Ela.rrir. Ibdi.i.c. Ela.rrrifi.

To the Louinthrans. teanyze a ligne/and the Grekesleke after wil Syans nome: But we preache Chafft crucifved, buto the Temes an occasion of fallunge and unto p Grebes foliffnes but bnto them Sohich are cal Ehift is led both of Jewes and Grekes / we meache powerand Thifte the power of God/ and the wolbome wil Dome of God. for the folpfines of God is wifer the of God. men:and the weakenes of God is ftroger then men.

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Brethren loke on poure callyng home that not many wyle men after the flethe/ not mas farmyabty not many of hye degre are called! but God bath chofen the folyibe thynges of the worlde to confounde the wyle. And & D bath cholen the weake thonges of the worlde toconfounde thonges which are myghty. Ind we thruges of the worlde a thruges whiche are delepted hath God cholen be and thinges ofno reputacion for to bronge to nought thon greof reputacyon/that no fiche fini de reioye uin hys presence. Indonto hym partarne pe/ in Chill Jein / whicheof God is made unto * Chailt is bexmyldome and allo ryahteoulnes/ & lanc. Myinge and redemperon. That accordinge asit is waptten, he which teiopleth Wulde te. lpe ouglite lovee in the Lorde.

wif.acana of hym an foe to uol-De e in hi

The. h. Lhaptet. Ad I brethren when I came to pon, only to re came not in glosyouines of wordes or force of mylbome / thempinge buto you the testimony of God. Revther Gewed T myfelfe that I knewe anye thynge amonge perfect art fou fane Jefus Chatte / enen the fame that they p onmerurtyed . Ind I was amonge you in derflandes makenes/s in feare/s in moche tremblynge, the lawe,

Che.i. Cpiffle of 6.13 aut.

and my wordes and my preachyinge was not with entylpinge wordes of mannes wyldome but in Dewynge of the fypte and of power/ that youre farth thul o not frande in the wol Dome of men: but in the power of cod.

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That we weake of to woldome amone Shew that are perfecte , not the wyfoome of this worldenether of the rulars of the world Del whiche go to noughte) but we fpeake the wyloome of god/ which is in Correte a lyeth hpd/which God or depned before the worlder unto oure glozy: which wyldonie none of the enlars of thes mogite knowe . for had the knowen it they wolde not have crucyfred the Lorde of glory. But as it is waytten: Ch ere hath not fene and the care hath not brard! mether have entred into the hert of man , the thynges which God hathe viewared for them that lone hym.

The fpays m Derfton naeurall renged in ne p thyn. 603 OF

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But god hath opened them buto be bring spayte. For the spayte feartheth all thyngis Deth godiy ye the bottome of godbes lecretes. for what thynges p man anoweth the thynges of a man : lage the sprite of a man which is within hym. Enn may isnot to the thenges of God knoweth no man, bil the lapte of god. And we have not terrent chifte / can the fpipte of the Soot de but the fpipte which not percey, commeth of God / for to unowe the things that are genen to be of God/ whyche though alfo we fpeake/not in the connynge wordes mance wy foome, but with the connyng woy Des of the holy gooff/makinge fpythall com eylons of lystuall thyuges . for the natural man percepueth not the thruges of the fren of God . For they are but folymes will

Cothe Corinthrans. Tha.fd. im. Bether can be percevne them, becanfe he @fay.tl. ishirptually erampned. Buthe that is fpp. Rom.xi. mall bricuffeth all thynges, pet be hom felfe bindged of no man. for who knoweth the mende of the Lorde / other who wall informehrm: But me underftande the mynde of Chia. & The.ib. Chapter.

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Ad T coul de not speake buto von bre thien as buto forytuall / but as buto carnall, euen asit were buto bates in Chill I gane you my lhe to minche/s not meate, for ve then were not frong no ne therve are. for ve are vet carnail . As longe berelve as ther is amonge you enuvinge, ary frand diffencyon: are ye not carnall / & walke after the maner of men ? Is longe as one forth/ I holde of Baule / and another 3 am of Ivollo are ve not carnall : What is Bault & The apo what thruge is Apollo : Dnly ministers ware files & flathey by whom ye belened : quen as the Loade tes areter gine enery man grace, I have planted / Apol. nauntesto lowatred but God gaue the increace. So preach chit then merther is be that planteth any thongene fterbato ther he that watrefy / but God that gaue the which Doce mereace.

De that planteth and he that watreth, are ought all Wher better then the other. Eurre man vet obedieceto hall recerue bys remarde accordenge to bys be geuen. limoure : me are modbes labourers, ve are Coddes hulbandere/pe are Coddes bupiden Blal.rt.b. macorbynge to the grace of God geuen bn. Cala, v tome/as a myfe bupl ber haue I lay de p foun berb. Ind another burit theron. But let eue mantake hebe howehe buyl Deth therb. for the foun dacpon can no man lage / then that

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Che.i. Epittle of 5.19aul. Thill is p which is larde/which is Jeins Chrift. Yf any foundacio man burld on this foundacio/golde / fyluet/ piccyoustones/tymber/haye or ftoble:energe o beareth mannes worke thall appere. for the Daye thal all. Declare it and it halbe hewed in frze. Daye.

and the fre thall trye enery mannes worke Sohat it is . Yfanye mannes worke that he hath buglt bpo/byde/he Mall recepue'a remar be. Yfany mannes worke burne he Call fut fre loue/but he halbe la fe hom felfe:neuerthe

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A Bre ve not ware that pe are the templent Temple god , and howe that the fparte of God biel ! icth in you? Yf any man Defyle the temple of

god/hym fall God Deltrope. for the temple of Bodisholve/whichtemple pe are . Letin man becevne hom felfe. Yfany man feme im

fe amonge pour let hym be a fole in thes boil De that he maye be wole . for the wyldome of the worlde is foly fines with God. forit

3.0.doE is waytten:he compafeth the topfe in the mafe Dia.rtigo tynes. Ind agayne / Cob knoweth the though Inp aving tes of the while that they be bayne. Cherfon Dont of Ch let no man reioyce inmen. for all thynges an rift we are youres/whether it be Daul hether Apollo, w Subiecte to ther Lephas: whether it be the worlde, epite some fane inferether Death whether they be prefent this to Ching & ace/or thonges to come: all are youres andy

his wetryn are Chriftes and Chrift is Goddes. F Whe.lig. Chapter. K The 3 post Et men this wyle elteme bs / cuma the ministers of Christ, and Disposin of the fecretes of God . furthermon milters 1

it is required of p disposers & they be founde faythfall. * Doith me is it but a ben Lungh

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faythfull.

To the Lozinthyans. Chap.ild. mall thonge that I Qui de be fudged of pont is be that ether of (mans dave) Bo Tiudge not myne preacheth owne felfe. I knowe nought by my fel f:pet am hys mafter Inot ther by iuftifred . It is the Lorde that and not indaeth me. Therfore indge nothringe before him felf. the tyme batyll the Lorde come / whiche will mans day) lyehten thynges that are hyd in darknes and is mannes oven the countels of the hertes, and then thall soy (bome, euery man baue paple of gob. F

Thele thynges brethren I haue Deleribed in Smine owne perlon & Apollos for youre fakes that ve myoht learne by bs / that no man coute of hom felfe bevonde that whyche is aboue witten: that one fwell not against another to:any mans caufe . for who preferreth thee what half thou, that thou half not recevued? Yfthou have recerved it why recorded thou as though thou had deft not recevued it?

Low yeare ful:now ye are made rych:ve ray measkynges without vs: a I wolde to Gob be dyd ravanc that we myant ravane woon.

Dethynketh that God hath leth forth bs/ whiche are Apolities for the lowelt of all as it were men apoputed to death . for we are a salvagefocke buto the worl de and to the angils/andtomen , we are foles for Chapites lake, and ye are wyle thosow Chayle. We are weake and ye are ftronge . Ye are honozable The fafthe and we are delpyled. Euen wnto the Day we on of true benger and thypite/ aare naked/ a are boffet. apoftles. ud with filtes and haue no certapne dwellen det. ti.g ge place and laboure working with our ow i. Thef. i b mhandes, we are reupled and yet we bleffe. 9. Theff. Weare perfecuted and fuffer it . we are envil when of and we prage , we are made asit merc

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3 wayte not thefe thinges to thame you but as my beloued fonnes 3 marne yen . foil though ve hane ten thoutande inarnetoursin Chrift:pet hane ye not many fathers. In dui De Jein / I haut begotten you thotowe the Wolpel.wherfare I belyze von to folowe me. For the canfe hane & fent buto von Ermo theus which is my Beare foune / g farthfull in the Lorde which thall put you in remebiant re of my waves which I have in Chapteren as I teache enery where in all congregations. Dome fwell asthough I wolde come no mo re at pon. But I will come to you fortivent God will:and well knowe not the morberal them which fwell but the power: for the kyng Dome of God is not in wordes/but in power, Pohat well ver hall I come unto you with a robbe / or cle in loue and in the wrete of mekenes.

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is fornicacion amonge you/ and some fornicació as is not once named amonge the gentiles: y one thuld have his fathers wefe. Ind re swell / and have not there so you of that he why the hath done the there so you of that he why the hath done they de de my ght be put from amonge you. for we trely as absent in bodye / enen so yellmin specte have determined alredy as thought I were present of hym that hath done they du de in the name of oure Lorde Irlu Chyral when ye are gaddered together / and my have they with the power of the Lord Ielus Chyral

The. v. Chapter.

Collo.H.a.

Cothe Lozinthyans. Lhap.b.

to belyner hym butox datan/for the Deftrue & Erfome tion of the fleme that the fprte may be lanes nicacion is

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Youre reiopiping is not good knowe ye not flethire for that a lytic leuen foweth the Erhole lompe of femm that 4 Bonrge therforethe oldeleuen, the furte Dome. that ye maye be newe dowe / as ye are frete maye be beab. for Limite onre ellerlambe is offered founde in by for by. Therfore let be kepe holy bare not the botter with olde leuen nether with the leuen of maly neofchills monines and wrekednes, but with the fracte bred of Furence and truth.

I wrote buto pou in a eppfile that pe finia notrepany with formicatours. and I meant not at all of the fornicatours of thre warles Lither of the couctous, 02 of extos froners lether of the v bolaters for then mult ve nebes hans sone oute of the worlde . But nowe I myte Yf anre buto pon that re company not together /rfanp that is called a brother be a fornicatour or couttous of a worth poper of pmages / ether a tamariether a Danchard / ca an ertoscionar with how that is loche fe that ye cate not. for what have Tto Do / to indge them whiche are without? Do ve not indge then that are with companye. in. Them that are with out god fall fubge. Butaway from among you that curl parfon.

T The bi. Lhapter. Die dare one of you hanrace bufv. nes with another / go to la we bu Der the Borcked and not rather buter the farnetce ? Do ye not knowe that the hynetes thall in dge the woolde? Yf the worle demail be indges by you / are penot good mough to indge fmall tryfics / knowe penot

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profeseth Chivite be foch/ no no ther chaffte man maye beare hynn

Eo go to

The.f. Eville of &. Banl.

howe that we thall indge the aungels? Dobe moche moze mare we in de thynges that per tayne to the lyfe ? Yf ye hane in Dgementegel worldly matters take them which are befine fed in the congregacion/ and make them inde ges. This I fave to your hame. Is there bi terly no tople man among you. What not one at all, that can judge betwene brother a bio ther but one brother goeth to lawe with ano ther and that buder the bubeleuers. Rowe therfore there is btteriya fante a.

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Chiya.

monge you / because ye go to lawe one with another. why rather fuffre ve not monge Why rather fuffre ve not your felnes to be toh bedinay he your felnes do wonge / and rob be: a that the brethren . Do ve not remember how that the vnryghteous thal not inheret the hyngdome of gode Be not Decepued, forner ther foundatours, nether worthoppers of vms ges/nether who 2 mongers / nether weaklyn ges / nether abufers of them felues with the mankynd nether tenes nether the coneteous nether donckar des / nether curled speakers/ nether pollars / hall inheret the hong dome of god. Ind foche ware pe berely but pe are welhed peare fanctifyed pe are fultifred by on the and his me of the Lorde Telus / and by the Corpte of oure God.

Al thinges are lawfull buto me butal thin ges are not profetable. I mare do al thenges but Twilbe brought binder no mans power. Deates are orderned for the belly a the bel ly for meates / but god that befrove bothits them. Let not the body be applyed unto fomi sacion/but buto the Lozde/and the Lozd bu

To the Cozinthyans, Chap, bil. wheheby. God hath rayled by the Lorde/#

hal rayle be by by his power.

AEther remember ve not / that voure bomesare thexmembres of Chrylter Shall 3 nowe take the membres of Chapit and make hem the membres of an harlot ? God forbyd Do ve not underftande that he whyche coupleth him felf with an harlot / is be come one bodye . for two (fayth he) thall be one fiethe. Ephe, v. But he that is iogned buto the Lorde/is one impte.

fle fornicacion. El fynnes that a man both are without the body. But he that is a fomica tor franeth agavalte bys owne body. Ether knowe ve not howe that yours bodyes are the temple of the holy good / whyche is in you/ whome ye have of god/a howe that ye are not vour ofone? for pe are dearly bonght. Therme alorifre pe god in your bodpes a in youre metes for they are goddes. F

The. bn. Chapter. * S concernynge the thinges wherefye wrote unto me /it is good for a man/ Df meb. not to touche a woman. Menertheleffe lock a birs ma borde fornicacion / let enery man bane ginytie. bys wyfe, and let eucry woman have ber bufbande, Let the man gene bnto the myfe bue benenolence. Lykewyle also the wyfe buto the man . The wyfe- hath not power ouer he owne body but the hulbande. Ind lyke wife the man hath not power ouer hys owne boby but the Soyfe, with Drawe not your felues one from another / excepte it be wyth content matyme/for to gene your felues co faltynge tpayer, and afterwarde come agayne to the

*Dute bos Dres are mebres of Linvit. Gen.p. D

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The I fare of fanonte / and not of com maun bement. for 3 molbe that al men wert as I my felfe am but enery man hath bys ma per avfte of God, one after this manner,and ther after that. I fave buto the bumarred me and wybowes / it is good for them yf they a byde cuen as T bo . 15nt and pf they can not abitayne / let them mary . fos it is betterb mary/then to burne.

Winto the marved comann De not T/ but the Mat.rir. b Log De that the my fe leparate not ber feifeft the man. Yf the fevarat ber felfe let berreman ne bumarred of be reconcyled buts her buf bande agayne. Ind let not the hulbande pol

away his toyfe from him.

To the remnaunt fpeake 3 / and not the Lorde. Yf anye brother haue a wyfe that bele meth not ref the becontent to Dwel with him let hym not put her awaye, End the woman fobich bath to ber bulban De an infy bell /vfk confent to Divell with her let her not put him awaye. for the bubelenynge bulbande is lant tifred by the wyfe: a the unbelcuynge wyfile fanctifre b by the bufbande. Da els were vont chylogen buclene/but now are they pure. But and of the bubcleurnge Departe / lethon be parte. I brother or a fylter is not in Subiccion to foche. God hath calleth be in peace . fo howe knowell thou a woman / whether thou mait lane that man of no ? Dther howe kno well thou a man/whether thou Ball fane that woman og norbut euen ag god hath butrybr ted to enery man.

Boar. b.e d.z.bus La.Ibi.b

To the Colinthrans. Chap. bil.

Bethe Lorde hath calleb enerve perfone fo hthem walke, and fo orden 3 in all congres earjons. Yf any man be called beyng gircumci eirclicilles Dendet bem abbe nothrige therto. Yf anpe be miled bucircumcifed/let hom not be circumci led. Liceuncilyon is nothing / bucircucilyon isnothyma: but the kepping of the commannie mentes of God is al together. F Let euerye man aby de in thefame fate wherin he was called. Arte thou called a feruannt ? care not foit. Acuerthelelle pfthon mapabe fre / ble trather . for he that iscalled in the Lorde xYfa man bring a fernaunt is the Lordes freman . Ly haur p art hemple he that is called brynge fre / is Chay. te/challyte Besfernafit. Ye are Dearly bought/be not ma- 18 goob/ & mesfernauntes. Eschen let enery ma wherin more any beiscalled therin aby de with god. F

3s cocernyng birgyus/3 hane no commann ne gob: for Dement of the Los De:pet geue T counfell / as the maried me that hath obtanned mercye of the Lord to bane ofte befarthfull . I suppose that it is good for the mochetron melent x necellyte . for it is good for a man ble/ but pe fote be. Erte thou bonn be bnto a wyfe ! fche the chaft he not to belowled. Brte thon lowled from a combred byferfche not a worfe, But and of thou take with other swife, thon fonnelt not . Lykewpie pfa bir moildipe gin Warp: Be Conneth not. Acuerthelelle foch bufpnes/ hallhaue trouble in they flethe / but 3 la. Sohat belv-

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Thys fare I brethren / the trme is Borte. the marted Itremagneth that they whyche have wrues, be themore beas though they had none / and they that gavet myre were be as though they wepet not , and they bed therby thatretopce / be as though they recoyled not/ Schat hurs mother that bee / be as though they pollele tith ite

etly to fere the it: apt

The.i. Covil. of &. 13 auf

Bether of feb not:and they that ble thys worlde /beat though they bled it not. for the fathion of this tt felfe is better then worlde goeth awave.

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Bom.bn

I wolde have you with out eare. The finthe other/ 102 plefeth gle man careth for the thonges of the Lord bor we he mave pleafe the Loz D. But he that beth god more marred careth for the thynges of the worlde the the other, Aer. howe he may pleafe hys wyfe. There is biffe ther is out rence betwene a byzgyn aa Sopte. Thefpugle warde cir. woman care th for the thonges of the Lorde A sumcifon the mare be pure bothe in boby & alfo in fpp. or outwar te. But fie that is marved:careth for the them be baptime ges of the worlde / howe the mape pleafeher Sporth a pe hulbande. This fpeake I for your proffitenot my of them to tangle you in a fnare: but for that whicheis felnes fane honefte and comip buto you and that re ma anyetly cleane buto the Lorde/ wythout low that thep racion. But bein remcb:au

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Yf any man thynke/ that it is becomir for hys bright of the palle the tyme of marrage and so yf nede requyre/let hym do what help feth he francthnot : let them be coupledin maryage. Penerthelelle he p Furpofeth furth in his harte/haupnge none nede/but hathle wer oner his owne well / a hath to decreed in his harte / that he wyll kepe his virgyn: don well. So then he that forneth hys briginin maryage: doth well . But he that ionethed his virgen in maryage: doth better. The well is bound to plame as longe as her husband lyueth. Yfher bulbande Gepe: De is at lybett to mary io whom the wil onely in the Lord, But the is happyar: yfthe do aby de in myind gement. and I thouse verely that I hauth The, vin, Chapitte, wayte of god.

To the Cozinthvans. Chabiti. D weake of thinges to dicate unto vid. I tytlelos les/we are fure that weal hane know ne is bet. ledge. Enowledge maketha ma fwel ter then but loue edifreth, yf any man thynke moch knoe thathe knoweth any thonge, he knoweth no wledge. thonge ret as be ought to knowe. But vfany man loue God thefame is knowen of hym.

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Co weake of weate bedicate buto poles/we are fure that there is none violl in the worlde and that there is none other god but one. And though there be that are calle d Goddes, whee ther in heaven other in earth (as there be god. bes many and Lordes many)pet buto be is Due Lord there but one CDD/whiche is the father / of bhome arr all thrnges, and we in hom, and sue Lozd Jefus chrift, by whom are all thynges/and we by hym.

Dite Cob

But curry ma hath not knowle due. for fome impose that there is an pool buto thes houtels eate for as a thyrac offered buto the ybo. le/s lo they confcieces bernge pet wcake, are Defpleth. Beate maketh be not acceptable to god. Aeyther of we eate are we the better: ne ther pf we eate not are we the worle.

But take hede that youre tybertye cause not the weake to faule . for pf fome man lethe In all ous whiche halte knoweledge fot at meate in the Debes me yools temple, hall not the confcience of hym muft haus which is weake be bol bene D to eate thole thin a respecte ges which are offered to the poole ? Ind fo to our nes though the knowledge fall p weake brothet houres pervite for whome Chriftus Dyeb. Wohrn pe welth. hane lo a gavnft the brethren /a wounde they? meane contciences pe fynne agapute L'milte. Soherfore of meate harte my brother/ 3 well

Charfte Sobat (t Doeth.

Baul prometh hym Crife an a. policequali to p bel in that the sparte beareth resorbe to thrs preachrng/and in that as many were by bym connerted as by the Bpolics.

The .L. Coffice of & . Baute. eate to fleft whyle the world fan beth/bemi fe I well not hurte my brother.

Che.ix. Chapter. 99 Inot an Spotte ? am Inothe hane I not lene Jelus Chifte oitte Lord Bre pe not my worke in f lord Ye I be not an Apolle buto other, pe am I bnto you. for pleale of mone Boofle they are pe in the Los De. Done anfwer to the that are me/is thys . Dane we not power to eate a to barnche: Ether haue we not pome to lea be aboute a fyfter to soyfe, as well agni ther Apollies as p brethren af the Lorde and Cephas: Gpther onely 3 and Barnabas bane nat power thys to Do! Who goeth a warfam any tyme at hys owne coller wolfo plantethe byneyar Be & catcth not of the fruter wohofe betha flocke and eateth not of the mylke!

Say I thele thynges after the maner ofmir A fayth not the lawe the fame allor foili

mytten in the lawe of Eboles.

Thou walt not most ell the mouthe of the on that treabeth out the come. Doch & Dotat thought for oren? Ether favth he it not allt gether for oure fakes: for oure lakes no bon te thrs is suptre: that he whiche eateth huldi eate in hope : and that he whiche throfethin hope that de be the partaker of hes hope, y we fowe buto pon fpppptnall thyngesisht great thynge pf we repe pour carnall thonges! Yfother be partetakers of the power out you wherfore are not we rather?

Reverthelelle we have not bled thys power but fuffre all thouges leaft we foul be hondet the golpell of Linift. Do pe not bn berftanbi

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HE be preather hath reght to chalenge a Irnina for bys labout

To the Cosinthyans. Cha.te. the that they whiche mynyfter in the teme ple hane they; fyndynge of the templer 3nd they whiche wapte at the aulter are parteta. bers with the aultre? Eten fo alfo byb the Labe o: Bayne that they whiche preache the howell wil de lyne of the golpell, Ent I ba. ne pled none of thele thonges.

Aether wote I thele thonges that it fini b belo done unto me. for it were better for me to bye then that any man ful be take thys rce

topfpinge from me. In that I preache the gowell have nothynge to recopce of. for neinfreis put bnto me. Woois it bnto me pf 3 meache not the golpel. If I do it with a good well I hanea remarde. but pf I boit again nerghbone mp will an offere is commptted buto me.

what is my remar be then. Mercire that fuben warbe. I meache the golpell / I make the golpell of Lhiftfre, that I myfple not myne auctorite

in the gofpell.

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for though I be fre from all men yet hane Imade my felte fernannte bnto all men that what lous might winne the moo. Anto the Jewes, maketha be come asa Jewe , to wonne the Jewes man bo. Esthem that were onder the lame / was 1 made as though Thad bene bnder the lame, to wonne them that were under the lawe. To them that were withoute lawe / be came Tas thought Thad bene with out lawe (when I we not with oure lawe as partaynynge to sod/but buder a lame as concernous Linia) whome them that were with oure lawc. To the weake be came I as weake to wonne the make. In all thringe I fallyoned my felfe to Mmen/to lane at the least wave some, Ind dres

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* Dercepue pe not howe that they which runne in a courle runne all:pet but one reco ueth the rewarde. So runne that pe mare of tarne. Euery man that proueth mafterpes, at Clayneth from all thynges. Ind they doith obtavne a costuptyble crowne: but we took tayne an bicogruptyble crowne. I therfore in runne/noias at an bncertayne thynge . 60 froht I not as one that beateth the aver obot Teamemy body a brynge it into subiection Ical after that Thane preached to other/ Im felfe fbulde be a caft a wave.

The.r. Lhapter.

Ms ft went in the olde testament

Aum.fr.b Cro.tip.d a.riff.e.a rvi.d.and roğ.b. Ru.tr.b. Mu.rrvi Ero. rriti Au.rrb.b Au.ri. b Erod.tiiq

Rethien I wolde not that ye thulbies ignoraunte of thys howe that oure for thers were all on bera cloude, and all raffed through the feart were all bo to halito tyled bnder Boles in the clottde ain the la in the new and dyd all eate of one sprytuall meat, sty all dryncke of one maner of fpryfuall dryndi and they dranche of that fprituall rockell folowed the whiche rocke was Lhaift. Ka in many of them had god no delyte. for the were ouerthrowen in the wyldernes.

Thefe are enfamples to be that we bull not lufte after envil thynges, as they infin Rether be pe woalbyppers of pmages asm re Come of them accordynge, as it is worten. The people late downe to cate a dannie mi role bp agapne to playe. Acther let vs com fornicacyon/as fome oft hem cumytted for Ind. vig.c cacion/and were deftroped in one daye.ml thoulande, Rether let bs tempte Lyille/#

To the Corinthypans. Tha.t. time of them tempted awere deftroved of fee ventes. Repther murmare yeas fomcof them murmureD/s were beltroped ofp defroper.

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Bil thefe thringes happened bito them for mlanules and were wytten to put be in temembraunce whom the endes of the worl de mesome bron. Wher fore let hom that thon. with he fan beth take he de leaft he fall . Ther hath none other temptacpon taken you / but foche as foloweth the nature of man . But dod is farthfu I which hall not fuffre rou to betempted abone ponte ftrength: but Chall in the myddes of the temptacyon make a way to thase out. Twherfore my beare beloued de bothropring of vools.

I fpeake as buto them which haue Difere. don/indge pe what I fage. Is not the cuppe dbleffenge which we bleffe partaking of the End. Monde of Chriftrisnot the bread whiche we Bread. bushe partetaky nge of the bodye of Lhuite: beanle that we(though we be manye) ye are me bread/s one bodyes in as moche as we at ampartetakers of one bread. Behold Tiraell which walketh carnally are not they which ca trof the factifpce partetakers of the aulter?

what fave I then that the ymace is anre thonge (os that it which is offered to rmages isany thonge: Raye, but I fape, that thefe thenges which the gentyle offer, they offer to buyls s notto God' + and I wold not that rechald have felloushippe with the Deuple, Ye tannot dignite of the cup of the Lorde and of thempof the denyls . Ye cannot be parte. takers of the Lordes table and of the table of benylles. Ether mall we pronohe the Lorder

Eccl. trrbf

The.t. Coulte of &. Dant

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loue/a fo circulpecte genenone occasió vn to piano. raut for to on befor our lober. puge that mare law. focuer pe / bo all to the prayle of god, k fully do be

Loue les kethber protote.

fore God.

Dare weltronger then be : 3ll thyngesan profeffed e. laufull bnto me, but all thynges are not eme nery mato biet. Bi thinges are lauful to me/but all thon ges edifre not, Let noma feke tips owne mol thers weal fet:but let energe man fehe anothers wilthe. whatforner is fol bein the market/that w

tel and are no queffions for confcience fatel *w? finid for the earth is the Logocs/and al that them be fo ful of is. Yfany of them which belene not / byom to a featt/and pf ye be difpoled to go/whatis ener in fet b: foje pou/cate: arynge no quel p we fould on for confcience fate. But and yf any main bute von: this is De Dicate buto Pools, catmit of it for hys fake that the wed it and for hu tynge of confcience. The earth is the Lordes all that there in is Lon!cience I fave not the fpeake cuil ne/but the confcience of that other. * for why thuld my liberte be indged ofant

ther manes confeience. for pf I take my par tic a for do te with thankes why am Templi spoken offm that thonge wherfore I gen thankes. whiche we - whether therfor ve eate or drincke or whi

Se that ye gene none occasion of cuplim ther to the Jewes/noz pet to the Gentyls/w ther to the congregacyon of Bob : euen as ? please all men in all thynges/not sekyngemp ne owneprofet but the roof tof manye, the nergbours they might be fanco. folow meas I both

& The.ri. & hapter. Lommen De pou bacthien that pen member me in all thonges and how ordinaunces enen as 7 Deliucred tim to rou. I wolde pe knowe p Thulis head of euery man . Ind the man is the m

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To the Counthypans. Chari. mas bead. Ind God is Chriftes bead. Enery man prayinge of prophelyinge haupinge anve thringe on hyshead hameth hyshead. Enery moman that peareth or prophefreth bare he be ped bilbonefteth her head . for it is eneu all one/s the very famethynge/ cuen as thoughe he were thanen. If the woman be not cone. red/let ber alfo be Mozen. Ifit be fhame for a woman to be thorne or thauen/lether conce ber bead.

I man ought not to couer hys head / for as moche as he is the pmage and glore of God. The moman is the glozy of the man. for the man is not of the woman but the woman of the man. Repther was the man created for b bomans fake : but the woman for the mannes fake . for thes caufe oughte the woman *power is to hane xpower on her heade, for the angels as moch to fakes, Reuertheleffe neyther is the man with fave as fya ont the woman nepther the woman without ne that the the man in the Lorde. for as the woman is woman is of the man ruen fo is the man by the woman in fubictey but all is of God.

Jabge in youre felucs whether it be com. an head o. lythat a weman maye bnto God bare hear ner her. bed. Dreis Dothe not nature teach you / that tishamefora man /yf he hane longe beawand a maple to a woman pf the haue lors gehearer for her heare is genen ber to couer her with all. Yfthere he any man amonge pous that lufteth to strue / let hym knowethat we have no fuche cudoine/nether the congregacy.

ons of God.

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merbut after a worde. Frite of all when please that there is different a among you: and I partly belove it. Forthere must be feedes among you/that they whiche are perfecte among you/myght be knowen. A when recomen gether a man cannot eate the Lordes inpper, For every man begynneth afore to eate his come supper, and one is hungrye, and another is droncken. Have ye not house to eate and to dryncke in Dress desprie ye throm are gaseion of God/and shame them that have

not: what hal I far buto you: that I wark

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Mat.rrbi, Lidar.rliğ.

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pon: In the prayle & you not. k * That which I belrnered bnto pon Trum urd of the Lorde. for the Lorde Tefasplame uyght in which he was betrayed , tokehind: a thaked and brake a fayde. Wake pe sun perthysis my body whiche is broken for ron. Thys Do ye in the remembrance of me. 3fm the lame maner be toke the cuy when lupper was done layinge. Thys do as oft asredu ke it in the remembrauce of me, for asolin as pe Chall eate thys bread a Difache this my re hall freme the Loz Des death, trithe com. Moherfore Scholocuer Mall eate ef tips bich or daynche of the cuy bu worthely / Balbe gib tre of the body and blond of the Lorde. Lat ma therfore examen bym felfe,and folethin rate of the bread a Divinte of the cup. fort that cateth or Dirncketh burworthely cath a Daineheth his owne damnacyon becauleh maketh no byffirence of the Lordes bon F

forthys caufe many are weake and for amonge you and many Repe. Yf we haden

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Cothe Corputhyans. Chap.ril. windged oure felues, we finld not haue bene indged. But when we'are in bige ofthe Lord beare chaftened becaufe we finl b not be baned with the worlde, wher fore my brethien when recome together to cate/tary one for an other. Yf any ma honger let bym cate at home that ve come not together buto condemnacio. Other thinges worl I fet in order whe I come. The rt Chapter.

f for itualithon are brethie / I wold not haue you ignozaunt. Y Yehnowe Dnipe the that ye were Gentyls and went voure forte teawayes wate bomme pooles/euen as ve theth chaye berelebbe. wherfore I melare unto von that fe is the moman fprakpinge in the fprete of God, Defp. Loide, th Telus. Allo no man can fave that Telus is

the Lord, but by the holy good.

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Chere are Druerlitres of arttes verely vet Dne fort. bitone fort. Ind there are Differences of ad. Dne Lord ministraciós and pet but one Loid, And ther Due god. ate druces mances of operacions and pet but one Bod which worketh all thonges that are monaht/in all creatures. The arftes + of the *the aiften forteare genen to cuerye man / to profet the of the fryt imgregacion . To one is gruen thorowe the are genen witte the otteraunce of wylome. Coano bs to to let the isgenen the beteraunce of knowledge by nice as one bilame waete. Co another is genen faythe/ bactbien. Wthelame fricte. To another the arftes of halpinge by thefame fprete . To another po-

butte bo myracles. To another prophelye. Coanother in bgemet of fpretes. To another Mont.rd. bruersteunges . Co another the interpreta. Cph.in.b monoftonnges. Ind thefe all woghethenen beleine lame Catte/ Deny Dynge to enery man a in Cucrall.

Che.f. Eppftleof. . Daul Teneral gyftes/euen as ye wyl. &

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for as the bedy is one, and hath many meil bers and all the members of one body though. they be many yet are but one boby enen fois Dhifte. for in one fprete are we baptyfed in make one body whether we be Jewes orgen tyls whether we be bounde of fre : and hane al Droncke of one Corete. for the bodye is unt one member but many. If the fote fay: 3 am not the hande / therfore 3 am not of the ho Dresie he ther fore not of the body? Ind of the eare lave / am not the eye: therfore 3 am not of the body is he therfore not of the body. Yf all the body were an eye /where were then the earer Ifall were hearynge / where werethe

Imellynge?

But now hath God Dispoled the members cuery one of them in the bodge at his own pleafure, Yfthey were all one member / when were the body: Rowe are there manye mem bers petbut one bodye . And the epe cannot Care buto the hande / I have no nede of the nor the heed also to the fete/ I have no neded ron. Ye rather a greate deale those member of the bodye whiche feme to be mooft feblem mooft necellary. And opon those membersol the body , whiche we thynke left honelt putme mooft honestye on, and our bugobly party hane mood beauty on. for oure honen mem bers nede it not. But god hath fo dy spoled the body and hath genen mooft honoure to that parte which laked left there full be any firth in the body/but that the members (buld indi ferently care one for another . And pf one me ber fuffer/all fuffer with bem / pf one mem.

To the Corenthrans. Chap.rill. ber behad in honoure / all members be glab alfo.

meile Yeare the body of Thaple, a members one ofanother. Ind god hath alfo orderned in the maregacion fraft the Apollies /fecon Darely Suppletes the Dir teachers / then them that pomiracles: after that the gyftes of healing/ helvers/gouerners/Dinerlyte of tounges.

Breall &postice : Are all prophetes ? Bre all machers: Are all Doars of myracles? Dane all memftes of healing ! Do al fpeake with tour gret Do all interprete ? Conet after the bell wftes. Bud pet thewe I bnto you a more ex-

The rit. Chap. * cellent way. -Bough I Coake South the tounges of

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men & angels/s vet had no loue/ The reent as foundyng braffe:op asa tynk linge cymball. Ind though I contde + All fauth mophely and underfto be all ferretes / and all is as moch momledge: yee ME Thad all fayth, fo that I to fave as combe mone mountarns oute of they places fo Grones mb pet had no lone/ T force nothrige . Ind farthe. though I beltowed all my goodes to fede the Lone. pope and though I gaue my boby euen that Thurned/and pet had no lone / it profeteth me nothynge.

Loue luftreth longe and is corteous . Loue murethnot. Lone both not fromardly fwel-Impat/ Dealeth not britonelly / fcketh not herowne/is not proudketh to anger/thinketh Snoteupll/resovseth not in iniquite: but resove htheintruth/ fuffreth all thonges / beleueth allthringes / hoveth all thringes / endureth in allthonges . Though that prophelpinge fayle/other tounges fal ceale/ or knowledge baa iid nrte

Che.i. Eppffle of. &. Banl spine aware pet lone falleth neuer amay.

for our knowledge is buperfect and ounf prophelyenge is onperfecte . But when the whiche is perfect is come then that whicheis unperfect, halbe bone awaye . When 3 mi a chylde / I fpake as a chylde / I bnderflow asa cipi de/ I pmagened asa chribe. Butas fone as I was a man / I put aware christ Mence. Hore wele in a glaffe:enen in a Darte foeahma but then thal we fe face to fact. An fue I know onparfectly butthen thal I kno we cuen as I am knowen. Aofe abyteth fer. the hope and lone/enen thefe thee: but thek ofthele istone. F Ebe.riib. Chap.

1910phelp. eng ishere taken for 42.

Kipoz des f arenot bn berften be profyt not

3 bour forione and conet fpretuall mf tes: a most chefly forto prophely. forhe that fpeaketh with tounges / fpeaken not onto men / but onto God . form expoundin man heareth hym. Howe be it in the fretthe freaketh myReries . But he that prophelyeth Speaketh buto men/to e difrenge / to erhout cion and to comfort . De that fpraketh min tonges/proffyteth hym felfe : he that prophe freth/ediffeth the congregacion. I wold that re all frake Sorth tounges : but rather that we prophelyed. for greater is he that prophelyent: then he that (peaketh with tonges, exceptebe erpounde it allo, that the congregacion man hauecdifpengr. Rowe bethen, pf I comt into you weakinge with tonges / what hall profet you / except I (peake onto youothe by renetacion of knowledge or prophelying or boctryne.

Moreover when thinges without lyfe : gent founde / tobether it be a prot of an harpeler

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To the Loginthyans. Chap, titl.

tepte they make a diltynction in the loundes
howe hall it be knowen what is pyped or has
ped and also yf the trompe gene an uncertione voyce / who hall prepare hym selfs to
higher Encu so lykewyse who re tpeake with
tonges/except ye speake wordes of have sygnification/how shall it be understande what is
woken? for ye shal but speake in the ayer.

Many kyndes of voyces are in the worlde, and none of them are without lygnifycacion. If knowe not what the voyce meaneth, I halfe voto hym that speaketh, an altent: and bethat speaketh, that he an algent voto me. Encuso re(for as moche as ye couch spectual crites) leke that ye may have plentye voto the

edifreng of the congregacion.

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wherfore let lym that speaketh with tonnges/prave that he maye interprete also. Yt I *To speaprave with tonges my specte praveth / but my he is toges
mynde is without frute. What is it then ? I or with \$
will prave with the * specte / and will prave is sprit / is to
the mynde also. I will synge with the speete / speake \$ osnd will synge with the mynde also.

there wader

so will fonge with the mynde also. ther buder for els when thou blesses with the sprete stand, not wide shall be that occupyeth the roume of the as preses bulearned/save amen at thy gruynge of than-save they bes / sepuge he buderstandeth not what thou service. syes. Thou verely granks thanks well / but To speake the other is not edifyed. I thanks my God/I we mynd seake with tounges more then ye al. Yet had is to speak slicuer in the congregacion / to speake spue ked other wordes with my mynte to the informacion of budersad other rather then ten thousands wordes with as when he tounges.

Brethen be not chyldren in wytte . Howe prachety.

be it

The.i. Copa.of 5.19 aut

beit as concernyng malicyonincs/be chylbim but in wytte be perfect. In the law it is wirt ten worthother tounges a worth other lyppes wyll I Weake unto this people, and yet foral that well they not heare me farth the Lorde Wherfore tonges are for a franc not to them that beleue: but to them that beleue not . Lontrary wyle:prophelyenge ferneth not fer them that belene not: but for them which belene.

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Yf therfore when al the congregacion ism Doctrym of me to gebber / and all fpeake with tounges/ there come in they that are bulearned of they whyche belene not / wyll they not fave that re are out of yourc writes? But and yfall prophely and there come in one that belenethnet or one unlearned he is rebuketh of al men/s is in daed of enery man: and to are the ferrens of his harte opened / a fo falleth he downe on his face and worth worth god and farth that god is with you in debe.

> Boweisit then hethien e when re cometo geder every man hath his fonge, bath his boul tryne/bath hys tounge / bath hys reuelacion/ bath bys interpretacion. Let all thinges beder ne bnto edifyenge. Yf anye man ipeake with tounges let it be two atonce / of at the molt threatonce, and that by course / and let ano ther interprete it. But pf there be no interpre ter/lethym kepe fylence in the congregacion/ and let him weake to him felfe and to god.

> Let the Prophetes fpeake two atonce / of thre atonce and let other indge . Yf any rene lacion be made to another that fyticth by/let o fyill holde his peace. For ye may all prophetye one by one pal may learne /a al maye bane co. fost,

Wo the Colinthrans. Chap. rb. fort. for the fpaptes of the Daophetes are in the power of the Drophetes . for Godis not canfer of Aryfe:but a pcace, as he is in al other

mugregacions of the favnctes.

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Let your woues kepe fplence in the congreeacions. for it is not permytted wnto them to locake but let them be bnder obedience / as forth the lawe. Yf they wyll learne any thringe lethem are they bulbandes at home . for it is a tham s for wemen to fpeake in the congrecacio. Spronge the worde of God from von. Ether came it buto pou onely ? If anye man thynke hym felfe a prophet/ether fofrytnal:let him buderftand/what thynges & mayte unto The woyou.for they are the comann bementes of the man mul Lord, But & yf any man be ignozant, let bym be in lubie beignozant. Wherfore biethien coueth to pro- ctio to her phely/a forbid notto fpeake with touges. In b bulbande. let al thynges be done honeftly a in order.

i. Etmo. t. Den.in.

The.rv. Chapter. Bethren as pertaynyinge to the golpell. which I preached buto you whyche ve hanealfo accepted and in the whyche reconfinue by the whyche also ve are fined: Too you to wert / after what maner & meached buts you pfpe hope it except pe haue beleued in bayne.

for frate of all I belyuered buto pon that which I recepted thow that Chirite dyed for oure lynnes agreyage to the feriptures , and The forfe that he was buryed, and that he arole againe Principle of thethylee bare accordinge to the ferittires: oure farth. and that he was sene of Lephas / then of the twelne . After that he was fene of meze then Cla. lin.b fac honded beethen atonce/of whyche ma- Jone, b.a

mrre.

The.f. Epyft.of 5. 18 ani

Dr. bi.a ny remayne buto this bare, and many arefai John, ir.t len a Repe. After that appered beto James the act.ir. a

to all the Aposties. Eph. il.b

and laft of al he was fene of me /as ofone that was borne onte of due tome . for Tank the left of al the apostics/ whiche am not mor thy to be called an Apollie becaufe I perfem ted the congregacion of God. But by the arm te of God I am that I am . Ind his grant which is in me/was not in varne: Fbut Tla bosed mose aboundantly then they al yet not I but the grace of god which is with me. whe ther it were I or they: to we preache and to he

me ve belemed.

Mefmerce zion.

FYf & milt bepreached / howe that he role from the Dead: how fay forme that are among you that there is no refurreccion of the bead. Yf there be no ryfyng agayne of the bead:th is Lhaple not rplen. Yf Chaple be not rplen then is oure preaching bayne, and your farth is allo in varne . Ye and we are foundefalle wytheres of God . for we have tellifredof god/how that he rayled by Lhaplt/ whomehe rapled not burfit be to that the dead refencts agarne. For yf the dead ryle not agarne then is Chailte not rplen agayne . Yf it be forthat Chailt tole not, then is your fayth in bayne, pet are pe in poure fpnncs . Ind there to the Which are fallen a depe in Chailt: are perplied, If in this lyfe onely we beleue on Chill than are we of al men the milerab!eft.

But nowe is Chaifte rylen from the bead! frate frue and is be come the frates of them that fiept. for by a man came beath and bya man tes. came the refurreccion of the bead . for ash 1.300.1.6

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to the Coninthyans Chap. th.

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Idam all dyc:euen fo by Chrifte / Wall all be i. Thef. im made alvue/a enery ma in hys own or ber. k The fora ie Chill then they that are Chile hes at hys compage. Then cometh the ende/ when he hath delyuered by the hyngdome to Cob the father/ when he hath but bowne als mle auctoryte / a power . forhe muft rayane mil he haue put al his enemyes on der his fete.

The lafte enemye that hall be beftroved/is beath. for he hath put all thonges bnder hos fete. But when he fayth all thonges are put under hymit is many fefte that he is creepte d which dyd put all thynges on der hym. When all thonges are luboned bnto hom : then fhall the fonne alfo hym felfe be fubiecte bnto hom that put thynges buder hum, that God mave beall in all thyages. Ether els what do they which are baptyled ouer the dead/yf the bead menot at all ? Why are they then baptpled once beadepe and why frande we in icopardy enery hourer By oure reioplynge which I hamin Chrift Jefu oure Lorde/ Tope Davely. Chat Thaue fought with beaftes at Cphe. Efay, ren ins after the maner of men / what anaunta. geth it me pfp bead ryle not agayne? Let be tate & diricke to morowe we that dre. 16e not decepued: malyepous freahrnges corrupt good maners. I wake trucive out of fleve and frane not. for some have not the knowledge of God. I fpeake thes vato your rebuke.

But some man will save : howe aryle the E dead with what bodges come they in . Thou fole / that whiche thou la welt is not gurchened ercepte it bye. Ind what lowelle thou. Thou lowed not that body that hall be: but

Bla.t.it.e Debr.i.d and.r.c. Bla.bid.e 9cb1. a. d.

5ap.Q.b.

bare

The.i. Epille of S. Banle bare corne (I meane eyther of wheet, of offine me other) and God geneth it a bodge at his pleasure/to cuery leed a severall body.

There is a naturall bodye a there is a hypotuall body as it is writte; y tyrk man dom was made a lynyng soule and the last dom was made a quychenyng spree. How beith is not fork which is spreythall but that which is naturally then that which is spreythall, huthe frist man is of y earth/earthly; y seem man is the Lorde from heand. Is is them they such are they that are earthly. Indoes the heavenly such are they that are heavenly. Indoes the heavenly such as we have bornethey mage of the heavenly.

Ymage of Lipist.

Bene. n.b

Thes lave I beethen that licher blook cannot inheret the kingdom of God. Acha doth corrupcion inheret ducorupcion. By holde I thewe you a unitery Noe hall not a kepe: but we shall all be chaunged / and that

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to the Corinthvans Chav. rbi.

in amoment and in the twynclynge of an eye Lozenpti. atthe fonn De ofthe laft trompe, for the trom. ble dete a me thall blowe a the dead thall ryfe in corrup. blonde ca trble and we halbe chaunged. for thes cor not.ac. ruptyble multe pat on incorruptybilite / and

the mortall mult put on immortalite,

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when thes corruptible hath put on incore ruptibilite a thys meztall hath put on immez. talite:then thalbe brought to palle & lavenge that is wyptten: Death is confumed into bic. Drec.rif. tony. Death where is thy ftynger Dell where Debje. H. D is thy victory ! The ftynge of Death is fynne. and the ftrength of Cynne is the lawe. But tha The lawe kes be unto god whiche hathe genen ve victo- is p arigth tre thorough oure Lorde Jeins Chail. Eher offynne. foremy beare brethien be ve fteb fafte a bning nable/alwayes tyche in the wordes of b Lord for as muche as ye knowe howe that youre la bourisnot in varnein the Lorde.

WEhe.rbi. Lhavitre. f the gabbergng for the farnctes/as I have ordayned in the cogregacios of Falacia/enen fo do ve. Tipon fom fonday let cuery one of you put a fy de at home and lave by what so cuer he thynketh metel that there be no gabberynges when I come. when I am come, who fo ever ve that alowe by your letters them wyll I fende to birnge Ponrigberalyte onto Jerufalem. Ind pfit be mete that I go/they thall go with me. I wyll come buto you after I haue gone ouer Wace frat fru-Bonia. for I wyll go through oute Bacedo. tes. mia. With you paraduenture I wyll aby de a whyle:or els wynter/that pe maye bypnge me on my wave whyther fo ener I go.

I will

Che.t. Cpiffle of S. Wante

I Soplinet le pou now in my pallage: But trufte to aby de a whyle with you pf god fhall fuffre me. I wyll tary at Ephefus butpli bhi fonty De, for great Doze a a fratefull is opened buto me: there are many abuerfarpes . If Cimothens come / fe that he be without fran to pour for he worketh p werke of the Lorde as 3 bo. Let no man Defpyle bym: but count bym forthein peace/p he may come butome for I loke for hom with the brethren.

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To weake of brother apollo: I greatly be Cyzed bym to come vnto you with p bacthan but hys mynde was not at all to come at the tyme, Dowe be it he wyll come when he fiell hans connenget tyme, Watche pe, Cande fak In the farth quete you lyke men a be fronge Let all your bulynes be done in loue.

Brethren (peknowe the houle of sterle na howe that they arch fyalt frutes of achein and that they have appoynted them felnes n enpripter buto the fayntes) 3 befethe pon that pe be obedpent buto foche and to all that belpe and laboure. I am gladde of p coming of & tcphana/fortimatus/and Achayeus: for that whiche was lackynge on your part, the have supplyed. They have comforted my for te and vonres. Loke therfore that ye know them that are fuche.

The congregacyons of Blya faintepen. Sanyla and Prifcilla fainte you mocheinth Los De/a fo Doeth the congregacyon thatis in be accufed they houle. Bil the bacthae grete pou. Etil at the Log- pe one another with an holy holic. The falut cyon of me Daul with mone owne hande. Il exyng. Es any man loue not & Lorde Teins Chrifteth femi

*p fame. bee com. The Pologe.
The Pologe.
The be anotherna maranatha. The grace of as somwis plotd Jest Christ be id you all. Ady lone be & same be id you all in Christ Jesu. Ime. The pilte excomunionto y Corinthias sent fro Philippos by Ste cat a accur phana a Fortunat? a Ichaye? a Cimothens. sed loveath

the Prologe opon the leconde Epi-



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fin p fypt epitte he rebuketh p Lozinthias that ty lo in this he coforteth the a pravieth the comandeth him p was ercomunicat to be receiveth longly into the congregacyon agavne.

Ind in p frit a fecond Chapters he theweth bestone to them warde/howe that all that he wake/dpd og fuffred was forthere fakes/and

forthern faluacron.

Then in the init. 3. v. he prayleth police of preaching ethe golpell about the preaching of the lawe, a theweth p the golpell groweth thoughe perfecueron and throughe the croffe, which maketh a man fire of eternal ly fe, and here a there he toucheth the false prophetes, which sind yeth to turne the fayth of the people from L hist onto the worker of the lawe.

In the. vi.a. vn. Chapters he exhorteth them to fuffee to the gofvell/a to lyne as it becommeth & gofvel/a prayfeth them in plater en de.

Inthe.viff. s.ir.chapter/he erhotteth them tobelpe p poze faynctes p were at Jerufalem.

Inthe.t.ri.q.rh. Chapters/he innepeth a-

and in the last chapter he thicateneth them that had franed e not amen ded them felues.

b The

The seconde

Epifile of S. Paul the Apoftle



The frate Chapter.

Bul an Apostle of Jesu Chiste
by the worll of Cod / and by

ther Etmothens.

Ento the congregacion of Eod whiche is at Loxinthum with all the laynetes which are in all Achaia. Frace be in you

and peace from God oure father / s fromthe

Lorde Teins Limit.

Bieled be god the father of onre Loide Je fus Lhiste/the father of mercye/and the God of all comforte / whiche comforteth vs mall our tribulation/in so moche that we areable to comforte them which are troubled in what soener trybulation it be: with the same comforte where it we our felues are comforted of God. For as the afflictions of * Chilleane plenteous in vs / cuen so is our consolaryon plenteous by Lhiste.

to hether we be troubled for youre confolatyon and faluacyon/which faluacyon thewith her power in that ye luttre the same afficialwhich we also suffre: or whether we be comforted for youre consolacion and faluacyo/et oure hope is stedfaste for you, in as muches we knowe howe that as ye have youre path in affliceyong/so that ye be partetakers eton

felacyon. .

Berthen

*Affliciss
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To the Contithyans. Cha. T. Biethen I wolde not haue ponignojaunts ofoure trouble) whiche happened buto be in Blia. for we were arened out of mealure pal lynge firength lo greatly that we despeared enen of lyfe, alfo we recepned an anfwere of beath in oure felues /a that becaufe we foul be not put our truft in oure felues : but in Gobi whiche rapleth the dead to lyfe agayne, and L which Delynered be from to great a Death//# both belruer. On whom we trult p vet here after he worl Delvuer by the beloe of your page er for be: that by the meanes of many occalyons thankes mave be genen of many on oure behalfe for the grace genen buto bs.

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Dure reionfong is the teltimony of out confcience/that in lynglenes and godly pure. Confciece nes and notin flethly worldome but by para ce of God/we have had oure converlacyon in the worlde / and mode of all to you wardes. the waytte no nother thynges buto you then that pe reade and allo knowe. yee and I truhere wall fynde vs bnto the endereuen aspe b have founde be partly: for we are youre recop lynge/cuen as ve are oures in the dave of the

Lorde Telus. And in thys confidence was I mynded p other tyme to haue come buto pou / that re myght hane had vet onepleasure mooze / and to have palled by you into Bacebonia / and tohane come agayn oute of Bace Donia bito You and to have bene ledde forthe to Tempe e warde of von.

when I thus work was monded dod I vie lyghtnes : Dr thynke I carnally those thenses/which I thynke? that with me laglde be

Sup pmy fes of God are genen vsonly for Lhiftes fake.

The. H. Spille of S. Panl.

yee/pee: and nave/nave. Fod is farthfull. fot our epreachings but you/was not yee and nave. For Godoes some Jesus Christ which was preached amonge you by be (that is to say by me and Spluanus and Symotheus) was not yee and nave: but in hym it was yee: For all the promyses of God in hym are yee: and are in hym amen/but the lawe of God throughe bs. For it is God whiche stably hed bs and you in Christe, and hath anornted bs which hath also scaled bs/and hath genen the ernest of the spryte into our e hartes.

The.g. Chappere. 4 Call god for a recor be unto my foule/ that for to fauer you al I came not any moze bnto Cozonthum. Rot that me belozdesouer voure fayth: but helpers ofoure love. for by farth ve ftande. But The termoned thes in my felfe , that I wolde not come agavne to you in heuvnes. fogyf I mai ke you forpe, who is it that Bulde make me glad but p fame which is mabe forpe be met and I wrote the fame polle bnto vou leafte pf T came/ I bul De take henynes of them, of whom I sughte to reiopee. Certaynipe thes confidence haue Tin you all, that my fore is the iope of you all. for in great affliction and anguyfe of harte I wrote vnto you with ma ny teares:notto make you forve / butthat ve myabeverceque the loue whiche I have mood fpecially bnto you.

Yfany man hath cauled lyzowe / the lame hath not made me for / but partelye: leat I hulde grene you all. It is sufficient onto the same man that he was rebuked of many bo

that

Cothe Loginthyans. Chap. 4.

that nowe contrary wyle ve ought to forgens hymand comforte hym:least that same performed hill be salowed by wyth oner moche heuvies. Wherfore Jerhorte you, that lone maye have Grength oner hym. For thys cause verely dyd with which that I might knowe the profes of you whether ye shill be be obedient in all thinges. To whome performed any thynge I forgene also. And verely ys I forgene anye thynge/to whome I forgane it/foryour sakes tongane I it in the roume of Chipst least Satan shill be present by. For his thoughtes are not ynknowen but o by.

when I wascomet a Troada for Chroftes gowets fake (a great doze was ovened buto me ofthe Lord) Thad no reft in mp fpipte betaufe I foun Be not Witus my brother but tokempleane of them and wet away into Ala. cedonia. Thance be buto God which al waven geneth vs the victore in Chufte, and opened the laner of his knowledge by be in enery pla te. for me are vnto God the l'wete lanoure of Chift both among them that are faued and alfo amonge them which pervibe. To the one parte are we the fanoure of Death bnto Death. and boto the other parte are we the fauour of lyfe bato ir fe. Ind who is mete bato the Ce thi ges: for we are not as many are which chopve a channge with the word of God: but enen out of pureres and by the power of Fod /a in the lyant of God/lo fpeake we in Chift.

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Ehe. H. Spille of . Baul.

or letters of recommendacions from you? Ye are our epyfile wrytten in our hartes / whyche is understands and redde of all men, in that ye are knowen / howe that ye are the epyfile of Chryste/ministred by us and wrytten / not with ynke: but with the sprite of the lynings God/not in tables of stone/ but in sessely tables of the harte. * Soche truste have we through Christ to Godwarde/not that we are sufficient of oure selnes to thinke any things as it were of oure selnes/but oure ablenes cometh of god/which hath made us able to my nister the new testament/ not of the letter/but of the sprite. For the letter kylleth/but the sprites.

tegeneth lyfe.

If the ministracion of death thosoughe the letters fromed in stones was glosious to that the chyldren of Israel could not beholde by the face of Woles for the glore of hys countenance (why che glory eneuerthelesse is done aware) why shall not the ministracion of the sprite be moche more gloryous. For yf the ministry nge of condemphacion be glorious: moche more doth the ministracion of ryghtewell nessered the ministracion of ryghtewell nessered in glory. K for no dout that why the was there glorifyed is not once gloryfyed in respecte of thys excedying glorye. Then yf that why che wore shall that why the remaynesh, be glored.

Depnge then that we have foche truite/we ble great boldnes a do not as Swoles/whyche put a vayle oner thys face that the children of Ifrael hulde not le / for what purpose that greeted whyche is put awaye. But they min-

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To the Cosinthyans. Chap.fill. hes were blynbed . for butyl thes bay reman neth the fame conervinge butaken awave for the olde tellament when they reade it whiche +Lyberte in Chill is Put awaye . But enen buto thys there the pave when Doles is red be/ the bayle hageth hepre is before they hartes. Renerthelelle when they not in bon tourne to the Lorde/ the vaple thall be taken Dage to Da smare. The Lorde no bout is a fpayte . Ind ne ceremos where the fpayte of the Lorde is / there is x ly- mpes/but bertye . But we all beholde the gloppe of the knoweth Lorde with hys face open and are channged hom to be unto the fame fimilitude, from glogy to gloge: fe all them quen of the fparte of the Lorde.

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Derfore Conge that we hane fothe ats plone is office/enen as merere is come on bs / enbe att me favnte not: but hane calle from bs fulfyllyna the clokes of buhonette / and malke ofattla not in craftones/nether cornute we & Suos De free. of God but walke in open truth / and revoite oure felues to encrye mannes confeience in the feghtof God. & Yf onre golpell be pethyd/ Gob of itishpo De amongethem that are loit in who this world methe God of the worlde hath birn ded the myndes of them whiche beleued not / leafte the lyabte of the aloxyous Gowell of Amilte/ whiche is the ymage of God/Bulde fine butothem.

The.iin. Chapitre.

B'for we preache not oure felues but Chifte Jeins to be the Acade, and oure felues youre The apole fernantes for Teins fahe. foriris Gob that lesare fere comann ded the lyght to flyne out of Darche. uauntes. mes/whiche had fhoned in oure hartes/for to grue the light of the knoweledge of the glore of God/in the face of Telus Ahulte. But

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The. H. Epillie of & . Wanl.

But we have this treasure in earth vesses that the excellent power of it myght appered be of God/and not of vs. we are troubled on every specycetare we not without shyfte, we are in poweric/but not veterly without some what, we are persecuted: but are not solahe, we are call downe: neverthelesse we perphenot. Ind we alwayes beare in our bodies the drenge of the Lord Jesus/that the lyse of Jesus myght appere in our bodyes.

For we which lyne are alwayes delynced but od death for Jesus sake/that the lyse also of Jesus mythat appear in our mortall selpe. So then death worketh in vs/a lyse in you. F A dernge then that we have the same sprytt of fayth/accordynge as it is written: I beloned/and ther fore have I spoken, we also be selected and ther fore speake. For we know that he whyche rayled by the Lorde Jesus/and thail sette vs with you. For all thinges do I for your sakes / that the plenteous grace by thankes genen of many/may redounde to the

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incherfore we are not wered but thought our viward man perpthe per the inwardemi is renewed dave by daye. For our exceeding tribulation whiche is momentany and light prepareth an exceeding and an exceeding of glorye but o be which we loke not on y thin ges which are sene but on the thinges which are sene in temporall: but thynges which are not sene an externall. For thinges which are not sene an externall.

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Chr.b. Chapter.

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fvon wherin we now owell were to. frored that we have a buylorng oz-Devned of God and habitacion not made with handes / but eternall in heaven. Ind therefore figh we befring to be clothed pith oure manipon whiche is from heuen fo petyfthat we be founde clothed and not nahed. for as long as we are in this tabernacle/ melyah and aregrened/ for we woldenothe budothed but wolde be clothed bpon / that mortalite myght be fivalowed up of lyfe. De that hath orderned be for this thrng is God: which very fame hath gene unto be the erneft ofthe Gaete.

Therfore we are al wave of good chere and hnowe well that as longe as we are at home sinthe body we are ablent from God for me malhe in fayth and fe not. Acuerthelelle we are of good comforte/and had leuer to be ab. Bom.riif. fent from the bodye and to be welent with Lorde. wherfore / whether we be at home or from home we en benoure oure felues to plea. k him. for we mult all appere before the ind. gement feate of Chapit, that enery man mave morne the workes of his body accordinge to that he hath Done / whether it be good or bad?

* Sernge then that we knowe howe the Lord is to be fcared /x we fare fapre with me, x fene att for we are knowen weil mough vnto god. I biligence b trut alfo that we are knowen in youre con no man be friences.

we prayle not oure felues agarne bnto bart by bs you but acue you an occasion to retopce of be of cut enhat ye mare haure fome what against them famile. h v which

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Subiche rejoyce in the face / a not in the bank for vf we be to fernent/to God me aretofe fette Chat' met. Yf fee hepe meafure/ for yourecanfeben fre Swill:# foe meafure. for the lone of Chailt confiten not lyne at neth be becaule we thus inder fone be bei for all that then are all Bead and that be bee for all that they which lyne / thulbe nothene but at the forth line buto them felues / but buto him which dred forthem and role agarne, k

I ne we ereature * The atto e man in eche.

moherfore henceforth knowe we no man al ter the flethe . In to morbe though webam knowen I hafte after the flethe / noweberg forth knowe we hom to no more. Therefore nement brt yfany man bein Chailt heis a new errature wene God Albethynges are palled awaye, beholde all thynges are be come newe. Renerthelelle all Chail is thynges are of god/ whiche had reconceled to Spollis of buto hym felfe by + Jefus Chaifte,and hatte Spec to pic, genen buto be the offere to preache the attonement. for Gob wasin Chaille made agn ment betwene the worlde a hom felfe/a imputed not they? france buto them land hath to mitted to be the preachinge of the attonemili Acwethen are we mellengers in the roums of Chill/euen as though god byd belech ven thorough ba. Do prave we von in Chiffeent De that ye be atone with God: for he hath may De hym to be fynne for vs / whiche knewens Conne that we by hos meanes thut de be that trattconines whiche before Godis alowed,

S. rnne is anc Grina forfrine asa fore. Rom.vin.

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woffalnation hane I fuckered the. Bebel- tes finibie mome is that well accepted tyme : beholde fruteleffe wheis that Day of falnacion. Let ve gene no to voure um occafon of empli / that in oure offere be great Dam bend no faute: but in al thinges let's be ha pnacron. soure felucs as the minifters of gob.

In moche pacience/in affliccions/in necelly win ananyithe /in frypes /in preforment / in tofe/in laboure/in watchinge/ in faltong/in menes in knowledge in longe fuffering in manes in the holy good in lone bufarned in the wordes of tructh/in the power of God/ wthearmoure xof ryghte welnes of the ryght habe and on the lyft in honoure and billho. nonte fin cavil reporte and good teporte / as wiccancre and vet true/as buknowen / and minowen: as byinge and beholde we vet ir. mas chattened and not hylled: as forowyn. wand yet alwaye mcrp:as pooze/a yet make many ryche: as haupinge no thringe / and pet wildlynge al thinacs. K

Dre Counthyans oure mouth is oven vn. bron: Dure bertes is max large: ve are in no hayte in vs/but are in a strapte in youre owubowelles : I promple you lyke rewarde Ibth me as to my chyl dien. Set youre leines herfore at large: and + beare not a ftraningers whe with the unbeleuers. for what felly mpp 18th ryght: welnes with untyghtewelnes? What companye hath light with darchnes? what recorde hath Chailt with Belial: Ether Temple whatparte hath he that beleneth wyth an inhoellehowe agreeth the temple of God with mages: Ind re are the temple of that lynin. u Ged/as fayte God. I woll awell amonge

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*Irmoure of ryahte. oulnes/is D word of god to bo pe lone fea re ac which Banle cale leth the armoureof lyght. Roma, ri

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Leui. rroh them and walke among them a wylbethe god: and they halbe my people. wherform me out from among them and separate you selles (farth the Lorde) and touche none we cleane thynge: so wyll 3 receive you a with a father unto you and ye thalbe my sonut; Doughters sayth the Lorde almyatty.

The.ph. Chavter. Eynar that for hane foche momplat Derely beloned let be clenfe out f uce frem al fylthyncs of the ficher fizete/a growe bp to full holynesin the frare of God. Un berffande bs / mehter hurte no man: we have corrupte no man: haue Defraubed no man. 3 fprake notthes condemne you: for I have fiemed youbefu that we are in oure hertes to dre and true bis ron. I am very bolbe ouer von / and rion greatly in you. I am fylled with comfortem am ercedring foycule in all oure tribulations for when we were come into Macedoniam flethe had no relle / but we were tronbleden cerry frde. Dutwarde was frahtung, inwin De mas feare, Acuerthelelle god that comby teth the abjecte/comforted bs at the commu acof Cius.

Ind not with hys commong only hutall, with the confolacion wherwith he was comforted of you. For he tolde be your delphy your emorning eyour fernent myndetom wards: to that I now rejoyce the more white fore though I made you for with a letter repent not: though I dyd repent. For Ipic come that that fame pythe made you low though it were but for a ceason. But I will though it were but for a ceason. But I will though it were but for a ceason.

Eo the Cozinthyans. Cha.bill. mopet/notthat ye were forpe/ but that ye for elethat in nothynge pe were harte by bs. mgodipfozowe caufeth repentauce vnto fal (, 20et. seron not to be repented: when wouldely fowwecaufeth Death.

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Beholde what Diligence thys godly fczowe hetve toke hath wrought in vou: pec it raus favon to cleare voure leines. It canled indimacio it caufed feare it caufed tefpre it caus haferuent myn be it caufeb punyifbement: fain all thynges ve haue thewed voure fcl. methat ve were cleare in that matter. whermethough I wrote bnto pour I ord it not hibrscaule that bod hurte / ncyther for hys me that was hurte but that ourc good mid/ which we have towarde you in the frante of mb/myght appere buto you.

Therfore we are comforteth, becaule ve are omforted: pee and excedingipe the more iopibme/for the iove that Witus had : becanie belowte mas refrethed of ren all. I am ther menot now afframed though I bolted my life to hom of you. For as all thomacs whiche Imeached buto you are true / enen fo is oure bottonge/that I bofted my felfe to Citus is ill founde true. Ind now is hys inwarde afmion more abondant toward von when ke umebleth the obedience of energe one ofpou: www to frare a treblying ve recepued hym. Fre imay I may be bold ouer you in al thinges.

The. big. Chapter. Do you to wytte bacthaen of the grace of God which is genen in the congregarrons of Macedonia, howe that the aboun. The.A. Epille of S. Panie.
aboundance of they reioplyinge is that he ace tryed with mothe tribulation. Indust to thoughe they were excedying poore, yether they genen excedying rychly and that in finitenes. For to they powers (I beare recompee and beyonde they power they were in lyinge of they owne accords and prayed with great inflaunce accords and prayed with great inflaunce that we wolder they benefite and lutire them to be particularly benefite and lutire them to be particularly benefite and future them to be particularly owne felues fruit to the Losde saling the they owne felues fruit to the Losde saling the they owne felues fruit to the Losde saling the they owne felues fruit to the Losde saling the they owne felues fruit to the Losde saling they owned the world of Fode of that we come

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Powtherfoze/as ye are ryche in all parms
in fayth/in worde/in knoweledge/ in all for
tietnes/a in lone/which ye have to bs: run,
to fe that ye be plenteons in thys benchelms
Thys faye I not as comain dynge: but benchelms
to ther are to fernent/therfoze prone I wan
to ite/whicher it be parfayete or no. Ye know
p libetalitie of oure Lord Jefus Chill/which
though he were ryche yet for youre lakes bin
ene poore: that pe thore w hys ponettie/ myth

be ma bervche.

and I gene counfell here to. For the opportent for you which beganne not to dom to but allo to will a yeare a go. Rowe with reperforme the dede: that as ther was mun a redynes to will enen so be maye performe the dede of that which ye have. For ye thin be fould a willings mynde it is accepted any dynge to that a man hat!/and not accepted.

Wo the Corinthyans. Cha.bill.

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It is not my myn be that other be fet at'en hand pe bronght into combraince : but that herbregalnes nowe at thys tyme that youre boundannce fucher they; lacke e that they? chonu bance mave (upplye voure lache : that bere maye be equalite agreyng to that which abortten. Dethat gabbered moche / hab nes er the more aboun baunce, a he that gabbe. ablytell had neuertheleffe . Thankes be bn. mood which put in the berte of Eitus the famicood mynde toward you. For he accepted the requelt yee rather he was fo well wellyng that of hys owne accorde/came buto you.

we have fent with hom that brother whole lande is in the go fuell thoso on ont all the conemacyons: & not fo only but is alfo chofen ofthe congregacyons to beas felowe with be Erob.rbi moure formere concernynge thes benenolence that is ministred by bs buto the prayle of the Labe, and to flere by youre mompte myn be.

for the we efchue/that any man ful bere buke be in this plenteous Diftribucyon that ismynistred by be and therfore make prouyfrom for honest thinges not in the freht of god

mely but alfo in the fyght of men.

woe bane fente with them a bather ofous tts whome we have ofte trmes proned bilis metin many thonges but nowe muche moze biligent. The great confydence which I hane in you hathe canted me thes to Do:partire for Citus fake whiche is my felowe & belper as thernyng you partly because of other whiche arroure brethzen and the incliengers of the tongregacyons / & the glozy of Lhath, wher-£026

The.A. Epille of S. Danle.
Fore the we but o them proffe of your lone and
of the recopying that we have of you that the
congregacyons maye feit.

f the ministryng to the saynetes site but supersuous for me to sorte to to you for I knowe voure redyness impn de swherof I bost my self unto the of He rewnia a say that Achaia was prepared a property of the ferrettnes hath prouded many, Reuerthelesse yet haue I sent these buthing self our resorting ouer you shald be in vaya in this behalfe, a that re(as I have sayd) prepare your selues lest paramenture of they of Haw while book that I made in this matter, hulle be a shame to be. I saye not unto you.

wherfore I thought it necessary to ethore to the brethre to come before han de unto me for to prepare youre good blessynge prompted a fore that it might be redy: so that it be able supposed and not a de frau dynge. A Chye year member howe that he whiche soweth lyttly thall recepe lytell / and he that soweth plents only shall recepe plenteouslye. Indet entry man warrozdynge as he hath purposed in his herte not ground gingly/or of necessyte. In

God leucth a chearfull gener.

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Eccl.rrrb.

Cod is able to make you ryche in all/ streethat re in all thynges havinge insident onto the vemolte mare be ryche onto almost ner good workes/as it is wrytten: he half fparled abroade and hath gruen to the poole, hys ryghteoulnes remayneth for ener, be that lyndeththe lower leed / hall myndin

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for the office of thes mynistracpon not on plapplyeth the nebe of the faynctes, but alfo saboun Daunt herein that for the lau dable monoftrong/thankes myght be geuen to God almany whiche prayle God for the obedyencof poure profettyng the gofpell of Christe, & m your fonglenes in Diftrybutyng to them a wal men: and in they prayers to god for you Imgeafter you for the aboun daunte grace of cod genen buto you. Thankes be buto God

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The.r. Chapter. Bail my felfe beleche you by the mehe nes and foftnes of Linift which whe am prefent amonge you am ofno repu tatio but am bolde toward you beyng abiet. I belethe you that I nede not to be bold whe Tam prefent with that fame cofivece where. with I am improfed to be bolde agaynfte fomewhich repute vs as though we walked car nally. Reverthelelle thoughe we walke covaled with the flethe: yet we warre not thethly: forthe weavens of our warte are not carnal thenges but thenges mughty in god / to calle Donne Grongeholdes / Wherewith we oner. thower maginacyons and cuerye he theng. that exalteth it felfe agayna the knowledge of sod/a bryngeinto captingte all un ocrffandin geto the obedience of Chill and are redy to take bengeaunce on all Dischedience/when roure

Whe. H. Epittle of S. Pant Poure obedience is fulfpiled. Loke pe on thin

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Yf anye man trust in hynt seife that heis Chistes / let the same also conspote of hym seife / that as he is Chistes / even so are we Chistes. Ind thoughe I halde bost my so se so what more of our auctorite which the Lorde hath geven vs to edifye and not we detroye you it shulde not be to my shame. Thus saye I let I haide seme as thoughe went about to make you afray d with letters. For the Epistes (sayth he) are sore and strong but hys bodely epistence is weake / and his speache is rude. Let hym that is suche thinks on this wyse/that as we are in wordes by his ters when we were absent/suche are we indo des when we are yielent.

For we cannot frude in oure hertes to ma he oure felnes of the nombre of them / of to compare oure felies to them / whiche laude" them felues/neuertheleffe whill they mealur them felnes with the feltics and covare them felnes with them felnes , they bn derftonde nought. But we wyll not reforce aboue me fure / but accordynge to the quantiteofthe meafure whiche God hath Difterbutedbate vs/a meafure that reacheth even to you. for we Arctche not oute oure felues beyonde med fare as thoughe we had not racched vato you for even to you have we come with the Gol pel of Chailt/a we bolt not oure feluceonted incafure in other mans labours . Yeandwi hope when voure farthe is increased amongt pou/to be magnifeedaccor dyng to oute me inte/more largely and to preache the Copil in thole

Ca the Colinthypans. Cha.ri. inthofe regros which are beyonde you: a not &Letenery to referce of that which is by another mans marciorie menfare prepared alredy. Let hom that reloy. in that feth/recople in the * Lozde. for he that may Lhut Ded feth bem felfe is not alowed buthe whom p for bym / # Lordepravieth. The.ri. Chapter.

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a lyttell in my foly hence: pec and I bre owne prape pon forbeare me . for Jam workes. gelous ouce you with go blygelouly. for I compled von to one man to make you a that virgin to Ehift . But I fearc left as the me bemart fement beavled, Euen thosow his futteltye/ ed to chaft such lo poure wittes thuld be corrupte from the fynglenes that is in Chailte, for pe he that cometh/szcache another Jefus then him who we preached: or pf verecerue another fpryte then that which ye have recepted: erther ano. ther Gospell then that ye have receyned , ye mychterght well hane bene content.

I suppose that I was not behind the chefedpolles. Though Ibe rude in heakynge/ vet Tam not foin knowledge. Bow be itamo ge pou we are knowen to the vitermost what we are in all thonges. Dpd I therin fpnne/ becaule I fubmitted me felfe that re myehte beeralted and because I preached to ron the Cohellof Bod fre: Trobbed other congregacions, and toke mages of them / to do you fernyce with all. And when I was prefente with ron and had nede / I was grenone to no man for that which was lackynge unto me thebrethien which came from Abacedonia/ supplyed: and in all thonges I kept my felfe/ that I bulde not be greuens to you / and fo í. u

not in the Moldeto God / vecoulde fuffre me holynes on

> anottothe preacher

Paule ise qual to the live apost.

The. t. Epille of S. Paul

will Thepe my felfe.

Yfthe trueth of Chaifte be in me/thys tei topfynge fall not be taken from me in the regrons of achaia, wherfore: Becaufe Tlone you note God knoweth. Reuerthelelle what Took that well I do to cut awaye occasion from them which Delyze occalpon / that they anyant be founde lyke bnto be in that whem thep reiopce, for thefe falle apostles are by. Treatfull workers/ and fallyon the felucs like unto the Apolites of Chailt. Ind no marnay le, for Satan hom felfe is chaunged into the fallyon of an angel of lyght. Therfore it is no great thynge/ thoughe hys wirnifters fallyon them feluesasthoughethey were the myniftersof ryghteonines: whole ende fhalbe at cordpinge to they dedes.

I fave aganne left any man thynhe that? am folyft: oz els enen now take me as a fole that I mave bolt my felfe a lytell . Chat ? tpeake / 3 speake it not after the waye ofthe Lozde:but es it were folythipe/ whyle weart obediece is now come to boltynee. Sepngthat manyem ioyce after the flefte / I wyll reiople allo, for ye fuffre foles glablye / becaufe that pe your lipngoo of felucs are wyle. for pe fuffre cuen yf a mm bringe you into *bondage:pfa man denour gfa man take: pfa man crafte hym felferfa man furtevou on the face. I fpeake as conm urng rebuke as though we had bene weake,

Dow be it wherein foeuer any man darebt boloc (I fpeake folyfbly) I dare be bolde allo They are Debrucs, to am T: They are Ifrac lites cuen fo am 3. Thevare the leedeofd. biaham/cuen fo am 3. They are the myny

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Mothe Cownthrans, Chap.rii. hers of Chaift (I fpeake as a fole) I am More. In labours moze aboundant. In ftrypes abo. Enemealure: In prefon mozeplenteouffre: In neath ofte. Df the Jewes four times recevued Tenery tyme.rl.frypes fauc one. Thyfe was Bet.rbt. beaten wyth roddes. I was once ftoned. I Bet, riit.o inferedthaple flypwiache . Myght and Daye Bet. bi. hane I bene in & Depe of the fce. In formevine ge often:in parels of waters: in parels of rob. hers:in proper dyes of mone ownenacion : in leoperdyes among the hethen. I have bene in parels in cytics/in parels in wildernes/in parels in the fee in parels amonge falle brethre in laboure and trauaple, in watchinge often, in hunger in thyat in fallinges often in cold and in nake ones. And befode the thinges whi the outwardly happe buto me am combred parly a do care for al congregacions, who is weke and am not freker who is hurte in the favth a my hert burneth not? Yf I muft nedes rejoyce I wil rejoyle of myne infyzmities.

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TEhe. ru. Chapter. De God and father of oure Lord Je act.it.0 fus Chryll / whythe is lyenet. fus Lhavet / whyche is bleffed for ener

* In the cytie of Damafcon/ p go. utrner of the people bu berkunge Arctas/lay d watche in the critic of Damascens and wold hane caught me and at a wonto we was Tlet downe in a balket thosow the wall and to fca ped his handes.

It is not expedient for me no dout to reloyte. Renerthelesse I wylicome to visyons and tenelacions of the Lorde. I knowe a man in

Luva

Sct.ir.a

The. i. Eppale of. S. Bani Thirt aboue xiin. yeares agone / whether he weare in the body I cannot tell, og whether he were oute of the body I cannot tell (Gon knoweth) which was taken by into the thride heauen. Ind I knom thelame man (whether in the hoove or out of the boore I cannot tell God un weth) howe that he was taken win to Baradyle/a hear de moz des not to belo. ken/whyche no man can btter. Dt thys man well I reiopce / of my felfe wyll I not reion. ce/crecut it be of myne inframitres . Indre though I woldereiorce I thulbe not beafor le:for I mol De lave the truthe. Renerthelelle g I ware left any man fould thinks of me abo. ue that he feuth me to he or heareth of me.

And left I fhuld be exalted oute of measure thorowe the aboundance of revelacios: then was genen unto me unquyetnes of the fleshe, the messenger of Satan to bustet me because I shulde not be exalted out of measure. For this thunge belought I the Lorde thingle/that it mught departe from me. Ind he sayd unto

me:mp grace is fuffprient for the.

for my Arength is made parlayet thorowe weaknes. Nery gladly therfore well I reioge te of my wekenes that the Arength of Chyste maye dwell in me. K. Therfore have I delect maye dwell in me. K. Therfore have I delect which pro tacion in inframities in rebukes in nede in ueth by his perfecucios in anguyths / for Chystes lake. Aignes that for when I am weake then am I Aronge. His autori. I am made a fole in bottynge my felfe. Ye

this auctori Jam made a fole in bothynge my felfe. Le te was as hane compelled me: I ought to have bene wide greate as mended of you. For in nothynge was Jinke the thre I rior but the chefe Ipolites / though I be not polites. thrugs / yet the tokens of an Ipolite were

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wought amonge you worth all pacience with figues/a wonders/and myghty dedes. For what is it wherin ye were inferiors but o other congregacions/excepte it be therin that I was not greuous but o you. Forgeue me thys wonge done but you. Beholde nowe the third eyme I am ready to come but o you. For I strength on the greuous but o you. For I strength on the greuous but o you. For I strength on the greuous but o you. For I strength on the strength of the childrength ought not laye up for the fathers and mothers/but the fathers and mothers for the chyldren.

I will very gladly bestowe/and wilbe beshowed for youre soules / though the more I
lone you/the lesse I am loned agayne. But be
sithat I grened you not/nevertheless I was
nasty and toke you with gyle. Dyd I pylt
you brany of them whyche I sente unto you:
I despred Citus/and with him I sent a brother. Dyd Citus de fraude of anye thynge?
walked we not in one spryte? walked we not
in lyke steppen: Agayne thynke ye that we ermse our selves: we speake in Chistin & syght

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But we do all thyinges dearly beloned for poure edifyenge. Hor I feare least it come to passe, that when ye come / I shall not syndere as I wolde: and I shall be founde unto you soche as I wolde not: I feare least there be founde among you debate/enuyeng/wiath/stryfe/backytynges/schylperynges/swellynges/a discorde. I feare least when I come agayne / God brynge me lowe amonge you/and I be constrayined to be warle manye of them whych have synned all ready / a have not repented of the uncleanes / fornication/

The. I. Ephilicof. 5. Paul and wantonnes which they have comitted. The.rio. Chapter.

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For

Dre come I the thy De tyme but you. In the month of two or the mil nelles Chall enery thyrige ftande . 3 tal De pon befoze/and tel pou belore Toa. vih.c. and as I fand when I was prefent with you the fecon be tome / fo wirtte I now bernach. fent to them Solich in tyme pall have fynned a to all other: that pf I come agayne / I will not fpare / fernge that pe feke experience of Dhaift which weaketh in me/ whiche amonae you is not weake but is myghty in you. Ind verely though it came of weakenes that be was crucifyed pet lyneth he thosow the pomer of God. And we no donte are weake in bem! but we thall true with hym by the myght of God amonge pou.

Daone youre felnes whether pe are inthe. fayth / og not . Eramen poure ofone felnes knowe venat vourcowne felues / howethat Jelus Chapiteisin von / ercepte pe be cafte wave: I truft that ve thall knowe that we are not call away. I befrze before God that yeb none envil/not that me fhul De feme comenda. ble but that be fhul be Do that which is bonen: and let bs be counted as leawde perfones. We can bo nothing against the trueth but for the trueth. we are glad when we are weake, and ye thronge. Thysalfo we wollhe for) enen that we were perfect. Therfore warte I thelethm ges beynge ablent/left when I am prefent/3 thulde ble tharpenes accordynge to the power which the Lorde hath genen me, to edifre / # to delbrove.

Finallye

The Itologe
fynally brethren fare ve well be perfect be
of good comforte be of one mynde livne in
peace anothe God of lone and reace halbe
with you. Frete one another in an holy hylle.
Ind the laynces fainte you. The grace of one

Lorde Jelus Chille, and the lone of God, and the followshyppe of the holye good be with you all.

The fecounde eppfile to the Lozinthyans.

Sent from Philipposa cytie of Macedonia/by Titus a Lucas.

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S percade Actu. rv. howe certayne came from Jerulalem to Antyoche/and vered the discoples there/affyzmyng that they could not be saued/ercept they were circumcised. End so after

paule had couerted the Falathyans and con pled hym to Chryst: to truste in hym onely for the remission of synne/and hope of grace and saluacion/and was departed/there came false. Ipostles but o them (as but o the Corinthyans/and but o al places where Paul had preached and that in the name of Peter/ James and John/ whome they called the hre Ipostles/and preached circumcisson a the kepunge of the law/to be saued by/ a mynyshed Paulus auctorite.

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To

The Biologe

To the confolidynge of thole/Paule mamifyeth his office and Apostleshyp in the two type Lhapiters / a maketh hym selfe equal muto the hye Bookles / and concludeth that enery man must be instifted without descring ges/without workes: and without helpe of the lawe: but alone by Christ.

And in the thyde and fourthe/ he prouth the lame with scripture/examples/and symble sudes/ and the beath that the lawe is caused more symne / and bryngeth the curve of God byon us/and instifreth be not/ but that instifrence cometh by grace promysed be of God through the deserunge of Chryste/by whome (yfwe belone) we are instifreth withouthing

of the workes of the lawe.

Ind in the.v. and.vi. he exhapteth unto the workes of lone/which followe fayth and infiference. So that in all his capille he observed this order. Fritte he preached the damp nacion of the law: then p instifying of faythe, and thy dip the workes of lone. For on that condition that we hence forth lone a worker is the mercregency vs. Drels prive will

ward/we fal from favoure and gra ce:and the inheritaunce thatis frely genen vs for Chilles lake/through our owne faulte/welole agapne.

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of Baynet Baul the Apolle bnto the Galathrans,

The frafte Chapptre.



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Peyther

fus Chailt a by Gody father Whiche rayled brought he him from wath: and al in him letthe brethren whiche are ters of reco mendacia withme.

Winto the congregacie oz bulles ons of Falatia.

of cofyama Grace be wyth pon/e cion. But

mare from God the father and from our Loze the confuze be Telns Chapite, whyche gane hom fel fe for macion of oure formes to belyner be from this prefent his Books mpil worlde thoroughe the wyll of God oure leftry was father/to whom be prayle for euer and euer, the worde of god/co-Imen.

Imarnayle that ye are fo fone turned from fcience of him that called you in the grace of Chaple, on men, a the to another Colvell / whyche is nothinge cls/ power of p but that there be fome whyche trouble you / a fpapt p telintende to peruert the Golpell of Chapite. Ac tified with uerthelelle though we oure felues o: an aun. him by mt gell from heagen / preache anve other Bofpell racics and buto you / then that whiche we have preached manyfold buto you holde hym as a curled . As I lay de gyftes of before lo lave I nowe agayne / yf ange man grace.

Blea .

The Cova.of S. Baul

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preache any other thynge but o you / then that ye have received holde hym accurled. Head the I mannes doctryne of Goddes ? Other 50 I about to please men ? If I stodyed to please men / Were not the sernant of Ling.

A Jertifye you biethien / that the Gobell which was pleached of me / was not after the manner of men/ neyther received I it of ma/ nether was I taught it but received thy the renelació of Jelus Chill. Hoz ye have hearde of my connertación in tyme paste/in y Jewes wayes/howe that beyond measure Jersented the congregación of God / and spoyled it/ a parnayled in the Jewes lawe/ abone many of my companyons / which were of myneownenación / and was a moche more feruent mayntener of the tradicións of the elders.

But when it pleased God (which separated me from my mothers wombe / and called me by hys grace / fozto declare hys sonne by mi) that I shuld depreache hym amonge the hether immediatly I commened not of the matter with fleshe and bloud nether returned to Ivresalem to them whyche were Apostes before mechat went my ways sinto Arabia / a came agayn but Damasco. Then after the years I returned to Jerusalem to se Peter about with hym.rv.dayes/no nother of the Apostes such thym, ex. dayes/no nother of the Apostes sand sawe I same I mayte/ beholde / Goding weth I we not.

After that I went into the colles of Syla and Cilicia: and was buknowen astondy we my person, but the congregacious of Jews which were in Chill. But they heards ondy

Pauls gol peil was not confre med by the anctoryte of mā, but by the mrracies of p tryte,

to the Counthyans Chap. ". hathe which perfecuted bs in tome palte not preatheth the fayth whiche before he bestroved and they glozifred God on my behaife. K The. b. Lbavitre.

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Den riin peares there after 7 wente by agayne to Ternfalem with Barna bas and tote with me Citus alfo. Ye and I went by by reuelacion, a commened with them of the golpell. which I prea the amonge the Gentyles / but betwene oure filnes with them which were counted chefe/ ld I fhuide haue bene thought that I fhulde tine o: ha d rune in bayne, Alfo Witus which was with me though he were a Greke / vet was not compelled to be circumcifed / a that beause of incommers beynge falle brethren/ which came in amonge other to tope out oure libertie which we have in Lhifte Telus/ that they mught buyng beinto bodage. To whom we have no roume no not for the space of an Banl foot houre / as concerning to be brought into fub. as diveance fection: and that because that the truth of the toxice as be gospell myght contynue with you.

Dfthem which feme to be great what they mes and were in tome palled it maketh no matter to John. me: Godloketh on no mans perfone) neuer.

thelesse they whiche icme greate / added no. Dent.i.d. thyage to me. But contrary wyle / when they ti. Dar. rir fame that the Golpell ouer the uncircumcifion Joh. tritis was comitted buto me / asp golpell ouer the San, bi.b * circumcylyon was unto Weter: for he that iRom. t. b. was myghty in Deter in the Apostleshyp ouer Ephe. bi. b the circumcifon / the same was myghtve in Colling meamonge the Gentyle, and therfore when Actu.r.c they percented the grace that was genen on. i. Detr.i.

Dani deft Deth the le hertyeofp golpell.

tcr/ fa.

to me/

The Epiffle of &. Baille

ECWES/S pncircucy, tion are D Gentiles.

*Circlicy to me/then James/Cephas/s John / Bhithe fron are p femed to be pylers, gaue to me a Larnabash ryght handes/and agreed with bs / that me fulloc greache amonge the Dethen and the amonge the Jewes: warnyng onche that me finite remembre the poore, Which thyng allo T was diligent to de. And when peter was come to Intioche/3

Daule teter in the fact.

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buketh Be withftode hem in the face for he was wontine to be blamed. for yer that certayne came fit James he ate with the Gentyls . But fthin they were come / he with bincand feparate tom felfe / fearunge them whiche were ofthe circumcifion. Ind the other Jewes byllem bled lyke wyle / in fo motherhat Larnahan was brought into they fimulacion allo. For when I fame/ that they wentenet the ryghte wave after the truth of the Fofell / I fande mito Deter before all men/ pf then bernges Teme / lyuck after the maner of the Gentyls ingifee not and not as do the Jewes: why caufelt thou the Gentyle to lyue as Do the Jefres: De which are Temesby nature and not fynners of the Thelawot Gentyls / knowe that a man is not juftifet by the * Dedes of the lawe: but by the farthel Telus Chrifte. And ther frze wo haue beleut franc a da nacio a ma on Telus Chriftethat we myght be juhifed by the farth of Llizitte, and not by the beder

for mercre no fiche can be inflifred. alpfe. As red buto tucthat I

Yfthen whyle we feke to be mate ryght the law ro one by Ehrifte, we care felice are fountelm ners is notthen & hall the minifter of fame! Cobfesbybbe. forpf I buylde agarne that was dam. whiche I beftroged / then make I myfelfe

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to the Galathrans Chap.in. trafpaler. But I through the lawe, am Brad ned for me to the lame / that I myght lyne onto God I frnnce:fo am crucifred with Ehailte. I lyne verely: pet farthcernownot I but Chill lyneth in me. for the tifreth me wie whiche I nowe tyne in the flethe/ 3 lyne that & am wthe farth of the fonne of God/whichloued forgene/# me/and gaue hymtelfe for me. I Befpple not Chall Irue the grace of God. for pf ryghtconines come throughe ofthe lawe, then & haite bred in varne,

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Thill.

The.in. Chapitre. fowlythe Galathrans: who hathe be wrtcht d rou/that pe fhulde not belene the truthe: Co whome Jel' chaift was Delerrbed before the eges / and amonge vou crucifred. Thes onely wolde 4 harne of pon recepued pe the fyppte by the de Ben.trb. besofthe lawe / or els by preachinge of the farthe dre ve lo bn worfe that after pe baue be gonne in the fpapte, pe wolde nowe ende in p flebe. Do many thonges then ve haue fuffred in varnery fthat be varne. Whiche miniared to you the fortee worketh myracles amongs you doth be it through the dedes of the lawe or by preaching of the fayth? Enen as Abrabam belened God/ait was afferphed to hom for ryalteonines. Un Derftande therfore, that they which are of fayth, the fame are the chyl-

Ro.iiu.a. Jacob. a.

forthe leripture lawe afore hande/ that God wolde inflifre the bethen through favely gand therfore thewed before hande glad tydin ges bnto Abzaham: In the Gall all nacpous Cene. rri. be blelle D. So then they whiche be of lapthe/ Eccle req arcbleffed with faythfull Abzaham . for as many as are under the dedes of the lame, are

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Leth. teience a lyue. * Christ mylhed a flarne for

The lawe under malediccion. for it is impeten: curfe curleth but is enery man that contynueth not in all the farth bleis ges which are wartten in the boke ofthe lami to fulfyli them. Chat noman isiultifped by for farth lawe in the frght of God/ is curbent, forthe onlye ma- infte wall lyne by fayth. The lawe is not a teth p cons fayth: but the man that fulfplicth the thonas contayned in the lawe (Gal lyue in them Bot Lbuilt hath Delyuered be from the cutle of the lame and was made axcurled for bs. fort Spas accur is waytten: curled is euerge one that hanget led for our on tree, that the bleffynge of ! braham myete fakes: p is come on the Centyles through Jelus Ehille he was pu and that we myght recepie the promes of the Ipapte thaonahe fayth.

Brethen I well weake after the manere our linnes men. Thought be but a mans teffament on no ma despyleth it/oz abbeth any thyngthe to when it is once alowed. 4 To Ihraham abys febe were the Fromples made. He fart not in the fedesas in manye: but in thy ledel as in one, which is Christe. Thys I lave that the law c which beganne afterwarde, bepen desiin. L. and. rrr. yeares, doeth not difanul the Echament, that was confirmed afound God unto Christ warde to make the promes ofnone effecte. fozyf the inherytanne come of the lawe it commeth not of promes. In God gane it buto Abaham by promes.

poperfore then ferueth the lawer the late was abded because of transgreffyon (tyllthe lede came to whiche the promes was made) and it was or dayned by aungels in the hand of a mediator. I mediator tonot a mediator of one. But God is one. Is the lawe thin agaga

The lame

Cothe Cointhrans. heavnft the promes of God/God forbyd. bem bett of there had bene a law gene which athe lame mulde baue genen xlyfe:then no doute ryghte geneth no oulnes thulde hane come by the lawe. But the lyfe but fripture concluded all thonges under fonne threate. that the promes by the farth of Jelus Lhailt neth teath. buld be gerien buto them that beleue. & 25e. methat fayth came/we were kepte and that wonder the lawe onto the faythe which faul be afterwarde be beclared.

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moherfore the lawe was oure fcolemafter ageth In into the tyme of Lhille / that we myaht be made ryghteous by faythe . But after that farth is come now are we no lenger bnoce & folemater. for ve are al the fonnes of God/ by the faveh which is in Chait Jefus, for all vethat are baptyled hane put on Emilt. Pom isther no Tewe nether gentyll there is nether bonde nor fre:there is nether ma nor woma: but pe are all one thonge in Chaift Jefu. Yf pe be Chriftes then are ye Abrahams feed and bepres by promes.

Whe,iib. Chapiter. * Ad I lave that the hepreas log as he isa chyld Dillerth not fro a fernaunt/ though be be Lozoc of all/butte bnte intersand governers butyl the tyme apointed of the father. Euen fo we/as longe as we we. nchyldie/werein bon bage under p opdinau mofthe worlde . But when the tyme was full come / God fent bys fonne borne of a woman a made bonde onto the lawe /to redeme the which were under the lawe:p we thorows thecepon myght recepue the inheritaunce p bes longeth unto the naturall Connes. Bccaufe ve

*fayth m beth be fon nesofthe natureof chilt:a bin beth eche to haue other in thelame teuerence p hehath Linia.

The Cuffile of S. Bailli

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are fonnes / Con hath fene the fpayte of he fonne into oure hartes / whiche cryeth 3him father, poherfor now thou artenot a fernaut but a fonne. Yfthou be the fonne/thon artalio

the hepre of God through Chift. F

Aot withftandyng when ye knew not god pe byd ferupce bnto them / Sohiche by nature were no goddes. But now feynge ve knowe god (peerather are knowen of god) howe isit that pe tourne agayne unto the weake abed, garly ceremonyes where buto agavne vetth. re a frethe to be in bondage: Ye oblerne dayes and monethes and tymes and yeares. Tam in feare of you/leaft I hane bestowed on you laboure in vayne.

Inform p. tacport are rebuke & the croffe.

Bedgarly

teremony.

CS.

Brethren I beleche pon / be pe as I am': fo am as ye are . Ye haue not burte me at all. Ye knowe/ howe throughe inframitie of the tie and tep flethe/I preached the gowell bito youat the fratt. Ind my temptacyon which I fuffredh reason of my fletthe/ye despylednot/nether abs borred:but recerned me as an annaellofgod: pee as Chifte Iclus. Howe happpe weren thene for I beare you recorde / that yfithad bene polloble/pe wold hane plucked out pont owne eyes and haue geue them to me. 3m] therfore become poure enempe, becaute Itil vou the truth?

They are gelous ouer you ample. Yether intende to exclude you that ye thuld be femit to them warde. It is good alwayes to befor nent/fo it be in good thynge, and not ondy

when I am present with you.

Apptytlechylogen of whome I tranaplen byth agagne butyl chaift be fallyoned in you) Joon E

To the Calathrans. Tha.b. I wolde I were in von now/a coulde chauge my boyce: for 3 Rande in a Donte of you.

Well me ve that delyze to be under the laws bane ye not hear De of the lame ? Affor it is wytten that Abraham had two fonnes / the one by a bonde may de the other by a fre woman. Yee and whiche was of the bonde woman was borne after the fielbe: but he which was of the fre woman, was borne by promes whiche thynges be token ingfterp. forthels women are two telamentes, the one from the mounte Syna/which gendreth vinto bon. bage/whiche is Bar . for mounte Sona is called ager in Arabia and bordreth byon the cytie/whicheisnowe Icrusaie / and in bon- Esay. Ib. dage with her chyldzen.

But Therufalem/whiche is aboue/ is fre: 18cm.fr.b. E which is the mother of veatl. for it is waytten:reiopce thou baren / that beareft no chyl-Dien: bieane forth a crye, then that trenaplet Gene tri. not. for the defolate hath many more childre then the whiche harb an hulband. Brethre we are after the maner of I faat, chyl been ofpio. mes. But as then be that was borne carnally perfecuted hom that was bome forptually. Euen lois it now. Aeuerthelelle what farth the feripture put awaye the bonde woman a ber fonne. For the fonne of the bonde woman hall not be heyze with the sonne of the fre wo man. Do then brethren we are not chyl die cf

the bonde woman: but of the fre woman. A The. v. Thapter. Can de faste therfore in the lybertie/ The liber wherwith Christ hath made vsfre, tie a fredd and wappe not youre felues agayne of we have t.b in

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in the pohe of bon dage. Behol De 3 Banle fat in Chailte ry man to

onght que bnto you/that pf pe circumcyted/ Ehrifte fal proffyt you nothynge at all . I teltifye agayne Cande by, to enery man whiche is circumcyled that he is boun be to kepe the whole lawe . Ye are gone anyte from Chilte as manve as are inftifred by the lawe and are fallen from grace, poelo ke for an hope in the fpapte to be inflifred tho. row fayth. for in Jelu Chailte nether istirte cylpon any thyng worth nether vet budrum cifpon but kfarth whiche by lone is myghtre in operacyon. Ye bydrinne well : who wasa let bnto pen/that ye thuld not ober the truth Enen that counfell that is not of hom that cal led von. & lytel lenen Doth leuen the wholelis pe of dowe.

Che Euffle of S. Baul.

* Faythe which work keth tho. rom leneis Dtruefaith e all p gob requireth of vs.

> *I hane truft towarde von in the Low De that ye well be none other wyle mynded. De that troubleth you Mall beare hys inday ment/Suhatfoeuer he be. Brethren/ pf T peth preache circumcifon/why do I then vet life fre perfecuepou e for then had the offine whiche the croffe geneth ceafed . I wolde to God they were levarated from you / whiche trouble you . Bzethzen ve were called into (libertie)onlyelet not youre libertye be anor caspon buto the fleibe, but in lone scrucone another. For all the lawe / is fulfylled mone worde/whicke is thys./ thou halt lone thene neygbour as thy felfe. Yf pe byte and benoure one another take hebe left pe becolumes one of another.

(Lhiftes lib.)isa ly bertie ofco friece & not of p fiche. Leui.ir.d BBat.rru. Bigar,rn.e Boma, rin d.g. Can i. Det.a.c

> HI care walke in the furte and fulfill not the luites of the fiethe . for the fiethe luiteth f contrarge to the fpipte / and the forpte cen

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Cothe Calathrans. Thay. bf. warv to the fielde. Thele are contrarre one to To compe the other/fo that ve can not do that whyche ve foch beden molde . But and vfve beledde of the farete/ maked ba then areve not buder the lame . The bedes buder Das of the flethe are manyfelt/whych are thefe/ad. nacion of noutree fornicacion buclennes mantennes, the lame. voolatrve mitchcraft hatred bariannce Zele/math/fryfe/ le Dicion / fectes / enuvinae/ murther, bronkennes, glottony and foche ly. ke/of the whiche I tell you before as I hane Che frute tolde you in tyme pat that they whych compt of prote. foche thringes / fall not inherite the kyngbo. Thele Deme of God. But+the frute of the fparte is lo. Des tellifre ne/iove/peace/ longe futferynge / gentlenes/ that weare goodnes/farthfulnes/mekenes / temperaun- not bud me. Jaannif fuche ther is no la we . They that Damnacis are Chaptes / hane crucyfyed the flethe wyth of the late. the appetites and luftes. & & Yf Welvue in b spicte/let be walke in the spicte. Let be not be bayne glozious/ pronoheng one another/and ennyinge one another.

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E The. pf. Lhavter. Bethien of any man be fallen by chaft ce into any fante : ve whyche are finy tuall belve to amen De him/in the fpiete ofmehnes/confpdering thy felfe, left thon al-Obetempted. Beare ve one anothers burthen stofulfell the lawe of Lhaylt. Yf any man teme to him felfe that he is fom what / when in debeheis nothynge, the same decerneth hym felteln his ymaginacion . Let enery man pronehisowne worke a then wall he haneretoy. frage in bys ofone felfe, a not in another, for mery man hal beare his owne burthen.

The duety of energe chille ma.

L. COLLY. B

Lethin that is taught in the worde miny-

The Evillent & Bent.

fter buto hom that tracheth hom / in all good wthe cone thonges. Be not Decerned. God is not more naunt of hed. for whatforuer a man foweth, o fhall he mercre in repe De that foweth in his ache / hall of the Chapite/is Acthe repe coarapcion . 23 ut be that lowethin made only the ipayte / that of the Toapte repe lyfe enerlas to the that flyng. Let ve not be wery of wel doyenge. wil worke for when p tyme is come, we that repe with

out werenes . whyll we have therfore tymes Ict be do good buto all men / & specially buto M. Thef,in, them which are of the honthold of fayth. k

Beholde how large a letter I haue wirtten onto you with mine owne hande. Is manne as befrie with bewarde apperaunce to please carnally , they constrayne you to be circumo Ted onely because they wolde not suffreperfe cucton with the croffe of Chaift. for they them felues which are circumcile D/hepe not thelam but define to have you circumcited, that the

myghtreforce in voureflelbe.

God fogbye that T foul De reiovce but in the croffe of our Lorde Jefu Christe / wherby the worlde is crucifred as touchynge me /a las concernynge the worlde . for in Chiya Jela nether circumcifon anapleth any thing atall: noz bncircumcifyon/but a xnewe creature.

Ind as many as walke accor dyng to this m. le peace be on them/a mercy/a vpo 3 fracthat pertagneth to God. from bence forthe letno man put me to bulynes. for 3 beare in my bo Dy the markes of the Lord Tefu. Brethen the grace of oure Lord Telu Chrift be with point frayte. 3 men.

anto the Galathrans waytten frem Bo mc.

* Rothina belpeth fa. me to be a newecrea. ture.

19101

THE PROPERTY.

paul to the Ephelyans.



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A this epyfile / a namely in the thre frail chap. Daul Meweth p the goipel and grace therofwas forlene a predeftinate of god fro before p begynnyng/a delerned through Lhill/ a now at p late fent forth p al me thulde beleue

heron: therby to be inftified/ mate righteous/ hing a happy/a to be wlinered fro ond p danecion of the law/a captinite of ceremonies.

Ind in the lith he teacheth to anough tradicis one a manes doctrones a to beware of putting strukt in any thong lave in Challe affirming ethathe only eis influent a that in hym we have althinges a befode nede him nothinge. Ind. v.a.vi. he exhouteth to exercife the fauth and to declare it advoade thosowe good was been to anough fune a growth the temporal armoure against the denylathat they myght han de fast in tyme of tribulation a discount the crosse.

The Eppstle

of Saynet Baul the Apolle buto the Ephelyans.



The first Chap. In an Aposte of Jein Chair, by the will of God.

To the Saynctes whyche are at Cphelus/eto them whyche beleue on Jeins Chaft.

h iin Grace

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The Evillie of S. Daul.

fer buto hom that tracheth hom / in all good wthe cone thonges. Be not decerned. God is not more naunt of hed. for whatfoener a man foweth, p thall be mercre in repe. He that loweth in his fiche / Chall of the Chaplte, is Achte repe coarapcion . But be that fowethin made only the ippyte / thail of the Topyte repe lyfe cuerlas to the that flyng. Let venot be wery of wel doyenge. wil worke for when p tyme is come, we that repe with

out werenes . Whyll we have therfore tyme! Ict vs do good buto all men / & specially buto B. Chelif, them/which are of the honipold of farth. A

Beholde how large a letter I haue wirten buto von with mine owne hande. Is manie as defrie with biwarde apperaunce to please carnally , they constrayne you to be circump fed onely because they wolde not suffreperse cucton with the croffe of Chaift. for they them felues which are circumcifed hepe not thelam but deline to have you circumcited, that the myghtreforce in voureflelle.

God forbet that I feul De reiopce but in the croffe of our Lorde Jefu Chaifte / wherby the worlde is crucifred as touchynge me /a las concernings the worlde. for in Chaple Jela nether circumcifyon anapleth any thing at all: noz bucircumcifyon/but a xuewe creature.

* Mothing belveth fa. ne to be a newectea. ture.

Ind as many as walke accordying to this ry. le peace be on them/a mercy/a bpo 3 fracthat pertayneth to God. from bence forthe letno man put me to bufpucs. for I beare in my bo Dy the markes of the Lord Helu. Brethren the grace of oure Logo Telu Chait be with your forvte. 3 men.

anto the Galathrans wyptten frem Bo. mc.

19101

TI DI

paul to the Ephefrans.



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A this epyfile / enamely in the thre fyrit chap. Daul the weth p the goipel and grace therofwas fortene a predeftinate of god fro before p begynnyng/a deferued through Lhritt/ anow at p late fent forth p al me thul de beleue

theron: therby to be initified, mate righteous, that a happy a to be wlinered fro bud p danacion of the law a captinite of ceremonies.

and in the liti, he teacheth to anoughe tradicies one a manes doctrynes/a to beware of putting getrult in any thying lave in Chaile affirming gethat he only eis inflycient/a that in hym we have al thinges/a bely de nede him nothyinge. Inf. v.a. vi. he exholteth to exercife the fayth and to declare it aboade thosowe good western to anough fynne / a to arme them with brythall armoure against the denyl/that they myght sande fast in tyme of tribulation a but decrosse.

2,

The Epyftle

of Saynet Paul the Apolle onto the Ephelyans.



The fraft Chap. In an Apolle of Jein Chail. by the woll of God.

To the Saynctes whyche are at Cpheius/ato them whyche beleue on Jeins Chaft.

t iin Grace

The Epillieof S. Baul.

Grace be with you & peace from God oute father/and from the Lord Teins Lhyft.

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Blessed be god the father of oure Loide Je sus Chipste / whyche hath diesed be with all manner of sprituall blessynges in heavenly thunges by Chipst / accordings as he had the sen be in hym / before the foundation of the worlde was layde that we shulde be saynetes and without blame before them through lone. Indoppened be before through Jesuschist to be herzes but ohim selfe / accordings to the pleasure of his will to the prayle of the glome of his grace where ith he hath made veacepted in the beloned.

Predchi-

Redempci on is p for genenes of lynnes.

* Mystery is screte counsell.

Diedefti-

By whom we have redempeto through his bloude/euenthe forgeuenes offynnes /accop Dynge to the ryches of his grace / whiche grace he thebe en be abount dantly in al Syldome, s. and perfeuerauce. Ind hath opened bnto be thexinpacry of his will / according to his pleasure / and purposed thesame in hymside to hane it Declared/ when the tyme were full come that al thinges both the thringes which are in heatten, and also the thynges which are in earth thalde be gaddered to geder/cumin Chift:that is to fage in hym in whom we are made herres, and were therto predefinate, accor byng to the purpole of hym whiche wer keth all thinges after the purpose of hysowne well: that we which before beleued in Lhight And be buto the prayle of his glozy.

In whome also re (after that re heardethe worde of truth) I meane the goldell of route saluation/wheren re belened) were lealed with holy sprice of promes / whiche is the ernst

En the Cohefvans. Thav. 1. afout inheritaunce / to re beme the purchaleb noffellyon/# that wnto the lau de of his glozy. moberfore euen 3 (after that T beard ofthe Dfarth which ve haue in the Lorde Jein and lo. me bnto al the faynctes) ceafe not to gene than bes for you: makpinge mencion of pon in my fanctifved mayers/that the god of our Lord Jeins Chry in bis blom he a the father of glozye myght gene unto you De. the forte of soyldome / and open to you the knowledge of him felle, and lyghten the eyes of your myndes, that ye myghte knowe what that hope is where buto he hath called you / & what the ryches of his glozious inheritaunce is boon the faynctes and what is the erce dynat areatenes of his power to vs ward/whych sbelene accor bringe to the workinge of that his myghty power/whych he wonght in Chit & worke of fte when he rayled tym from the Dead / and fethem on his reght hande in heavenly then. gesa/bone all rule/power/and myght / & Dominacion / and about all names that arenamed not in this most be onely but also in the boilde to come: and bath put all thynges bnderhisfete and hath made him aboue al thin ste/the here of the congregacion / whych is his bodye and the fulnes of hym that fylleth al in al thinges.

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Sober favel to chapft is theris lone to all pare

* farth is God onelp cudaswas the rayling poof Chis fte.

The. H. Lhapter. Adyon hath he gurchened allo that Coll. Q. b were Dead in treaspalle & fynne / in the which in tyme palled ve walked accor-Drng to the course of thes worlde, and after the governer that ruleth in the aver, the sporte that nowe worketh in the chyldren of unbelefe amonge which we also had our con-

The Epva.of 5. 19 and

netlation in tyme pat / in the luftes of our were he all flethe and fulfplied the will of the flethe and by nature of the mynde:and were naturally thechyloid the thpl bee of wath euen as wel as other.

of wrath a bepace of Remnació

But God which is erche in mercy thorome his greate lone wher with he loued bs / quen when we were deed by fynne/hath aufchened bs together in Thiple (for by grace are yele ueb) a hath rayled be bp together and made be lytte together in benenly thynges thosome Chaift Jeins / for to thewe in tymes to come

athepromi the exceptinge ryches of his grace in hyndres Esofmer. to be warde in Chill Jelu. for by graceare the in this pe made fafe thorome fauth / and that not of Acebiond/ pourefelues. for it is the apfte.of. God. and are made commeth not of workes lest anve man finibe bs on that bolt him felfe. For we are his workmanthyp condició à created in Chille Telu buto + good workes/ we here & unto the which God orderned us before, that lawe, alo. we fhulde walke in them.

me one ano de loued bs. *the sentyle tyli were not buder the

wherfore remember that ve bernde in ty. & ther aschie me palied gentyls in the flethe, and were calted bucfreumeifron to them whychare called circumcifyon in the fle the which circumcifien is made by handes : Remember I fave/that ve were at that tyme with out Childe twee thill came reputed aliantes from the comen welth of 36 rael and wereftraungersfro the x tellamen. tes of promes and had no hope and were with couchaunt out God in this worlde. But now in Chiple of mercre/ Jefn/re which a whyle agoo were farre of are but the Je madenye by the blond of Chilt.

for he isoure peace / whyche had made ef wesonive. both one a hath broken downe thex wall that * ABoles lawy was was a troppe betwene vs / and hath alforut

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To the Cobelvans, Chap.in. swave thorowe his flethe the caufe of hatred the wall of (that is to lave/the lawe of commaun bemen- hate betive tes contayneb in the lame wyptten) for to ma- net Trince Dhe of twayne one newe man in hom felte / fo a getylsis makinge peace: a to reconcele both unto God take away in one body thorow his croffe / and flewe ha. In Sohole tred therby: and came and preached peache to frede is lovon whiche were a farre of, and to them that ne come to were uve . for thorow hym we both haue an loue one aoven way in in one specte buto the father.

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4 Aow therfore yearc no more ftraungers Chiff lo. and foreners:but cytelins with the faynctes/ ned bs. and of the houfholde of Fod:a are buylt byon thefoundacion of the Apolles and Drophe. tes/ Telus Charit bernge the head coance tto. ne in whom enery buylbing coupled togethet foff Dacio groweth onto an holve temple in the Log be/ fo the Sogin whom pe alfo are buylt together and ma. De of God be and habitacion for God in the fprete. K

The.in. Chapter. Dathis caufe & Baul am in the boun Des of Jelus Chifte for poure lakes/ which are bethen: Yf ve haue heard of the ministracion of the grace of God/ which is genen me to you warde . for by reudation thewed he thys mystery buto me, as I wiote aboue in feame wordes wherby whe verede pe maye knowe myne bnderfandyn gein the mystery of Christ, whiche mystery in tymes valled was ovened buto the fonnes of men/astrianow declared buto his boly Apothes and Prophetes by the sprete / that the gentyls thuld be inheritours also , and of the fame bodye / and partetakers at hyspromes that is in Chille / by the meanes of the Fofpell/

nother / as

Baul was an Apostie to b bether a learned his golvell by renelaThe Eppft.of S. Wenl

pell/wherof I am made a mynyfter / by the ayfte of the grace of Godenen buto me tho

in chailt is rough the working of his power.

Winto me the left of all fayuctes is thys ara. & ne to p ney re genen / that I chul de preache amonge the bour. Ind gentple the bufercheable tyches of Chivite's farth a los tomake all men le what the felowihrp of the ne maketh myfery is whyche from the begynnyng of the bs bnder- worlde hath bene hyd in God whych madeat thynges through Iclus Chaytte / to the intent that nowe puto the rulers a powers in heaven farth bn. myght be knowen by the congregacion, mar Derftadeth nyfolde Syldome of god / accordyinge to the eternal purpole which he purpoled in This of God ap Jefu onre Lorde, by whome we are boldeto enercy p is Diame nye in that trufe / Sobiche we hane by gene her in farth on him. * Doberfore I befrie p ve farnt chift. Ind not becanfe of my tribulacions for youre fe lone kno- bes: which is your prayle.

for thes cause I bowe my knees buto the Duetre to father ofoure Lorde Jeine Charte whychie her nerghe fatherouer all that is called father in beanen bour a can and in carth, that he wolde graunt you actor interpacte Tynge to the tyches of hysglopy that pe mave allames & be frenghted with might by his fparte in the ordinaces inner manthat Chapite maye dwell in ponte a knoweth hertes by x fayth that ye beynge routed and howefarre grounded in lone / might be able to compeforth they bende with all favnetes / what is that breath and length/ deepth a hepth: a to know what is kept a who the lone of Chailt: which lone palleth knowled to be bilpe ge/that pe myght be fulfplled with all manet

of fulnes which comety to god.

Anto byin that is able to do excedingea. boundantlyc abone all that we are or thynke,

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fed wrth.

Eo the Cphelyans. Thatig. arroldynge to the power that workethin be he marle inthe co gregacyon by Telas Ebrifte thoughoute all generacion fro ityme to tyme: The.iit. Chapter. 4 Amen. F

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Therfore whiche am in bon des for the Lozdesfake erhoste you/that pe wal- of atrue in he worthpof the vocacpo wherwith pe lener. are called in al humblenes of mynbe/ and mekenes / and longe fufferynge/ forben rong one another throughe loue / and that ye i. Loz. 19 be diligent to kepe the bnitie of the fparte in thebonde ofpeace/berng one body and one invite/ene as ye are called in one hope of your callyng. Let there be but one Lorde/one fayth one baytyme: one god and father of al whiche b isaboue all/through all/and in you all.

cordyng to the meafure of the gyfte of Lhrift. Boma.t wherfore he fayth: De is gone by an hye, and i. Loz. rt. hath ledde captinitie captyne/and bath genen 4. £01.t gyftes buto men. Chathe afcebed what mea Plal.rbd nethit / but that he allo Delcen ded tvalte into i. Loz. iq. the lamest partyes of the carth. De that Det unded/iseuen the famcallo p ascended bp/ men aboue all heauce to fulfyll all thonges. and the very fame made fome apostics fome Brophetes / fome Eugaeliftes / fome Shepe

Hento enery one of beisgenen grace ac-

berders and fome teachers that the farnctes myght have all thringes necellary to work and mynister with all to the editiona of the body of Chille tyll we energe one (in the bnitic of fayth/sknowledge of the fonne of god) grow bp into a parfaycte man after the meature of xageofthefulnesof Christe. k

That we hence forthe be no more chyloren/ mane.

The lynia

Roma.rb

*tooberto. rethe'true minraces

The Epitte of & Baule. of p cogter wanetynge a carped with energe wond of me sacio feme ctryne/bp the wplynes of men and craftynes Ene to ma wherby they lave awayte for beto receyne ba. Butlet be folowe the trueth in lone, ain Be vover. fect men in all thonges growe in hom which is the head! o fullinow that is to fave Chailt / in whome all the boby ledgeof iscoupled and unet together in enerve fornt Chill. whereith one minuted to another (according ge to the operacyon as enery part hath bys me afure)and increafeth the body/buto the edifo inge of it lelfe in lone. *Thys I lave therfore a tellifre in the Log be that re hence forth walke not as other gen. D tyls walke, in vanitie of they? mynde, blyn. Ded in theez bn derftan bynge/beynge ftrann. 3 gnoraun gers from the lyfe whiche is in God thoreme

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gers from the lyte which is in God thoseme the ignoraunce that is in them/ because of the blyndness of they hartes/which beynge pake repentannes / hane genen them clues who wantonnes/to worke all manner of buding nes/enen with gredyncs. But ye hane not blearned Christ pf so be ye have hearde of hym and are taught in hym / enen as the tracthis in Jesu. So then as concerninge the connuctacyon in tyme past/ laye from you that elde man/which is corrupte thorowethe deceyus ble lustes/Kand be ye renued in the spytess yours invades / and put on that news shar, whiche after the ymage of God / is shapen in tyghteousness and true holynes.

Bebic.rh. i. Pet.n a. and.in.a

12 am. bf.2

Loll.in.b

Awherfoze put awaye lyinge/and frakt g cuerve man truth buto his neyghboure/for as moche as we are members one of another, Be angrye / but fynne not / let not the immego Downe vpon youre wiath/ neyther geue plan buto

To the Cobelvans. Tha.b. unto the bacbyter. Let bym that fole feale no Ibnenne more/but let hym rather laboure with hve ha not. per fome good thynge/that ve maye haue to Blal.iip.b

gene bnto hym that nedeth. K Let no folthy communicacyon procede out

of poure mouthes: but that which is good to frithe to edifve with all/when nede is:that it maye ha municaris ne fanoure with the hearers. Ind greue not the holy logyte of Bod, by Sohom ye are fcaled They pha unto the baye of redemperon. Let all bitter. ge p fpayte nes fearines and wath/torynge and curled of god fiel beatinge be put awaye from you / with all be greved malycrouines. Be pe courteonfe one to ano. to beare fo ther and mercyfull/forgenynge one another, the things. enen as God for Chiffre fake forgane you.

The. b. Lhapter. 4 @ ve folowers of god as deare childre and walke in lone cue as Chrift loned

be and gane hom felf for be an offerin ge a lacrifree of a livete fauer to God so that fornicacyon and all buclennes/02 co netcoufnes be not once named amonge von/ asit becommeth faynctes/neyther felthynes/ nerther folvahe talkpinge/ nerther geftrige/ whicheare not comire: but rather genringe of thankes. for thes pe knowe that no whoremo ger epther vnclene perlon/03 coueteous perlon which in the worthypper of ymages/ harmany inheritaunce in the hyngdom of Chailt, and of COD.

Let no man decepne you with barne wordes for thorowe foche thringes cometh the wrath of God opon the children of onbelefe, Be not Boar. rif. 5 therfore companions with them. Ye were on- Muc. rri. . te darchnes/but are nowelyght in the Loz de.

Bat. ruit

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tor alke as chylosen of lyght forthe frute of the forte is in all goodnes/ryghteouines / e truth. . K Accepte that which is pleafynge to the Lozde: and have no fellowfbyppe with the bufrutefull workes of Darchenes : but rather tebuke them. Josit is thame cuen to name those thonges whiche are bone of them in le. & crete:but all thonges/ when they are rebuked of the trahtare manifelt. for whatforneris manifcite/that fame is Tyght . Wherfore be fayth: awake thou that flevelt/ and flonde by from Grath/and Chifte Wall grue the lyght.

A Take hede therfore that ve walke circum spectly:not as foles:but as a wyle redemynge the tyme for the bayes are capil . wherfore, be re not bumple, but buderfande what the will of the Lorde is and be not Droncke with Soone, Sober in is erceffe: but be fulfyileth & the fprite fpeakinge onto your felues inplatmes and hymnes and fortuall fonges / fpn gynge and makynge melodye to the Lorde in yourchartes/gruyng thankes alwayes for all thynges buto God the father/ in the name of oure Lorde Jeins Chaift: fubmittyng your feluce one to another in the feare of God. k

Wemen lubmitte poure felucs onto fourt owne hulbandes/as untop Lorde . fothe hufbande is the wones hede, cuen as Chille is the heade of the congregacyon and the fame is the faurour of the bodye. Therfore as the tongregacyon is in inbiecepon to Chailt, lykin Dulbades wele let the wynes be in fabicceron to they hulbandes in all thynges. Bulbandes lout Poure whice/enen as Thite loueth the congregaepon/and gauchym felfe fozit/to fanti

*receming the tyme p is fpedyng the tyme well. Loi.iib i. Theil.in. Rom.th. wynes. Lol.in .

i.Coz.ri.

Coll.in.e 1. 10ct.19.

To the Cubelyans. Tha.bi.

welt/and denled it in the xfountapnes wa x15aptime be thosow the worde / to make it buto hom faueth tho Gife/a gloryous congregacyon withoute fpot row p woz mwinckle/orany fuchthing:butthat it finld be pis tho

beholy and withoute blame.

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\$ 50 ought men to loue they? wyues/as their in p weade owne bo byes. De that loneth the wrfe loneth according bom felf. for no man euer pet hated hysowne to the cone defhe:but nozytheth & cheryfthethit / euen as naut mate the Lorde Doth the congregacyon. for we are in Ehrifte members of hys bodye, of hys deffe, of hys bores. for this caule fall a manleade father Gene. i. d emether/e Mall contynue with his wofte/and Wat.rir. two fini De made oneflethe, Chisisa great fe Bar. r.a. mete but I fpeake betwene Chiff a p congre i. Co. vi. D tscon. Reuerthelelle do pe fo that euerp one ofpon lone hos wyfe truelpe cue as homfelfe. Ind let the worfe le that the feare ber bulbade.

row fayth

The. vi. Chapter.

Byldien obey youre fathers and mothere in the Lorde: for fo isit ryghte. Donoure thy father and mother/ that is the fraft commann Dement that bath anymomes p thou mayeft be ingood eftate a buelonge on the earth. Ind ve fathers moue not voure chyl Die to wath: but barnge the bp with the norter and informacyon of the Lord. bernanntes be obedient bnto poure carnall mafters/with feare and tremblynge in Cyngle mesof youre hartes/as onto Lhift: not with lemice in the eye fyght/as men pleafers : but to the fernauntes of Chailte, Dornge the will of God from the harte with good wyll fernyn ge the Lorde/s not men. Ind remember that atloener good thynge any man doeth that Ball

Chyldren:

Col.ig.d Grob.rr.c. Den.vi.b Eccl.in.b. Mat.rb. War.vu. 1 athers Dernaun tes.

Coll. tt. D. Wimo.q.c. 1. 10 ctr. p.s

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purchaled RES. Mafters.

theift hath mall he recevue agavne of the & orde/whether he be bonde or fre. Ind pe maplters/bo cuent a remarde fame thonges onto them puttynge away the foral thin. atenynges: a remember that cuen youre may Ger alfo is in beane, nether is ther any refped ofperion with hom.

A finallye my baethaen/ be Cronge in the Lor De/s in the power of hos myght. But on the armour of god/that pe maye fand febfal agaynit the craftpe allautes of the beupil . Im Soe wielle not agaynit flethe a blonde:but a gavnit rate/ against power/a against wouldly enters of the Darchenes of thes would again Spartnall wicke Ducs/foz heauentre thonges.

for thes canfe take buto you the armoure of God/that ve mave beable to refple in the envil dave and Ron De per fect in all thonges.

Stande ther fore and youre lovnes ande about with reritve banvinge on the brefte pla te of ryghteonines , and fbood with fhomes prepared by the Cofpell of peace . Abone all take to you the thel de of faythe, where withve mare quenche all the forpe Dartes of the wort ked. And take the belmet of laluacron, and (mear de of the loryte / whiche is the worden God. E And prave alwayes with all man ner prayer and fupplicacron: and that in the forete and watche there onto with all inflaun and lapplicaryon for all laynetes, and forme that bitraunce mave be genen buto me / that I mave open my mouth boldely in bittering p lecretes of the Bospell wherof 3 am melle ger in bon des/that therin I mave fpeake fto Ipasit becommeth meto focate.

Butthat pe mayeal to knowe what condi

CYON

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*p armou reofgodfo loweth beritie/ p tho es of a fteb fait purpo. fe to folow the gowel/ farth: b hel met of faluació which is hope: p worde of god which iso imeard

To the Ephelyans. Cha.vi.
ipon I am in/and what I do/ Eichycus my deare brother and faythfull mynyller in the Lopde thall thewe you of all thynges/whome I tent puto you for the same purpose: that ye myght knowe what case I kande in/and that he myght comforte youre hertes. Heace be with the brethren a lone with fayth from God the father and from the Lord I elis Christ. Grace be id all them which love oure Lorde I elus Christ in purenes. Imen.

Then from Rome vuto the Ephelyans by Eichycus.

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The Prologe vpon the Epyfile of S.

Jul prayleth the Philippyas/k erhorteth the to fland falt in the true fayth/ a to encreale in love. In dhecause p fal se Prophetes studye alwayes to impugne a destroy the true fayth/he warneth the offuche worke learners or teachers of workes a prayleth Epaphrodytus. Ind all thys docth hein the fyrit a second Chapters.

In p thyrde he reproueth faythless a manes ryghteonines: which falle Prophetes teached maynteyne. And he setteth hym selfe for an ensample how p he hym selfe had lyned in such salie ryghteonines and holynes oncebukable, that no man could be complayne on hym, a yet now setteth nought therebye for Chrystes ryghteonines sake. Ind synally heastyrmeth p soch salie Prophetes are the enemyes of the crosse a make they belives they god. For surther then they maye falselye a without all percil a sufference wyll they not preache Christ.

The Eppstle

of saynt Baule the BpoRle buto the Philipprans.

15 yhops Deacence



The fyile Chapter.

Internal Cimothens the lerva unntes of Iclu Chailte. Co all the laynces in Jesu Chailte which are at Phylyppos with the Brilhops and Deacons.

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E mad tim

Frace be with you and peace from God oure father/and fro

the Lorde Telus Chrifte.

I thynke my God with all remembrance of you/alwayes in al my prayers for you/and praye with gladnes/becanie of the fellowshyp which he have in the golpell from the fyrk day but o now. And am certifyed of thus/ that he which beganne a good worke in you/hall go forthe with it butyl the daye of Jeluschik as it becommeth me to to indge of you all/be cause I have you in my harte and have you also every one companyons of grace with me/even in my bandes/as I describe and tably the Gospell.

For God beareth me recorde how greatly I ton ge after you all from the very harte rout in Jelus Chailt. And thys I praye that your lone maye increace more and more in know ledge and in all fealings / that we might accepte thinges most excellent that we might be pure and suche as shulde hurte no mannes conscience ontill the days of Chailts / filled with the frutes of righteousnes / which for

Cothe Philipprans. Chap.i. tes come by Jelus Chapit buto the glogge and lande of God. F

I wolde be unterstode brethren that my bu sprease is happened unto the greate surtherynge of the Cospel. So that my bades in Chist/are manifeste through onte all the indgement hall/a in al other places: In so moche that ma ny of the brethren in the Lorde are voldened through my vandes and dare more largelye speake the worde without feare. Some there are whych preache Chist of enuye and Aryse/and some of good will. The one parte preacheth Chists of stryse a not purely/supposyng to adde more advertise to my dandes. The other parte of some / because they se that I am set to desende the gospell.

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D What then: So that Chiffe be preached all manner wayes/whether it be by occasion/or oftrue meaninge/I therein sovere and will sove. For I knowe that this shall channe to my saluacion/through your eprayer and my nystringe of the sprite of Iesu Chiste / as I hartely loke for an hope that in nothinge I halbe assamed but that with all confronce/as alwayes in tymes past/ene so now Chryste hall be magnified in my body/whether it be though lyse/or els death. For Chryst is to me

lyfe/a death is to me auauntage.

Yfit chance me to lyne in the flethe fithat is to me frutefull for to worke / g what to chole I wotenot . I am constrained of two then ges/I delive to be lowled a to be with Chare the which things is best of all . Menerthelesse to abyde in the flethe is more nedeful for you. Ind this am I sure of that I shall abyde and

The Epyftle of. &. Bani

South you all contynue, for the furtheraunce tope of youre fayth, that ye may more aboun. Dantly rejoyce in Jefus Chill thorow me ho

my compng to you agayne.

Dnip let poure connerfacion be/ as it bem meth the Folpell of Charlt:that whether I m me and le vou/or ele be ablent/ I may vethea re of you that ye contynue in one fprete / a in one foule/labourene as we bo, to mayntayne the farth of the Cofpell and in nothringe fearyng youre aduerlaries: whiche is to the a to ken of verdicion, a to you of faluacion a that of God. for bute you it is genen that noton ly pe thul de beleue on Chailte : but allo fuffre *for his fahe / and haue euen thefame fyghte

which ye fame me haue a now heare of me, The.g. Chapter.

f ther beamonge you any confolacion ? in Chrift pfther be any confortablele ue / pfthere be anye felly thyppe of the sprete pf there be any copassion or mer *Loke not epe:fulfpli my iope/p ve brawe one waye/ ha on voure owne apf. upnge one lone berng of one accorde / and of tes or prof one mynde p nothynge be done thorowstre fpt/but on or parne glory butthat in mekenes of mynde enery man efteme other better then him felte/ Loue and * Floke not every man on his owne thynges/ bnyte. Co folow but enery man on the thinges of other men. chift isour

ALet thelame myn de be in you that was profellio & in Chrifte Jelu: whiche beynge in the Chape of to tobmble End and thought it not robbery to be equall our felnes with God . Reuerthelelle he made hom felfe p we may of no reputation , and toke on hym the hape be fo eral of a fernaunte / and became toke buto men/ and was founde in hys apparell as a man he

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* Tribula ció isa toke of falua cion to the true belemers.

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To the Bhilipprans. Chap. 5. hambled hom felf and became obedient buto the Death cuen the Death of the crolle. moherfore God bath eralted bem and cenen bom a name aboue all names / that in thense Bom. riff me of Telus thul De cuerre knee bome / bothe of thomas in beauen and thomas in erth and thinges be der the erthe, and that all tounges mulde con feffe that Telus Chailt is the Load Ento the pravie of Fobthe father.

wherfore my bearly beloned /agre haue alwaves obeved not when I was prefent only but now moche moze in myne ablence / euen nedfro fyn fo worke out your owne + faluacion to feare ne thoroso and tremblyng. for it is God whych worketh faythe fo in you / both the wyll a alfo the Debe enen of worke ac-

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Do all thynge wyth oute murmuryng and Prouenaut Dilputynge/that ye maye be fautelelle and pu. ontyl ve co mand the fonnes of God without rebuke in me to p fas themyddes of a croked and peruerle nacion/ among which le that re figne as lyghtes in the gloty. for worlde holdynge falte the worde of lyfe bnto yf ve ceals my rejoy fong in the day of Christe, that Thas genot runne in bayne, nepther haue labored in barne . Yes athoughe I be offered by upon quencheth the offereng a factifyce of youre faythe: Tre- agarn ave topce and retopce with you al . for thefame crafe to be caule atfo/reioyce pe/a reioyce pe with me.

Itruft in the Lorde Jefus for to lende Ep. of the promotheus fhortive buto you /that I alfo mave mis. be of good comforte when I knowe what cafeyeltandein. for I have no man that is fo loke monded to me, which with to pure affec tion careth for youre matters . for all other teke they owner and not that whych is Jefus

Elmilles. i iii

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The Covalent. So. Baul

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Thriftes. Ye know the proffe of hom how that as a fonne with the father / fo with me bette. wed he his labour upon the Golpel. Bim The pe to lende allone as I knowe how it will m with me. I trut in the Lord that I al alfo me

felf hal come hortly.

I supposed it necessary to fen de brother 6. paybroditus buto you / my companion in la boure & felowe fon bier / pour Bpoftel and my eninifter at my nedes. for he longed after you and was full of henines / because that re bed heard fay that be fould be lycke. Ind no dout he was fyche a that nye buto beath. But god had mercy on hym:not on hym onlye/but on me alfo telt I thuld have forow boon forome,

I fent him therfore the dilygentlyar , that when re full fe hym re myght reforce agay. ne/a I myght be the leffe fozowfull. Becerne hom therfore in the Lorde worth all gladnes, and make moche of foche: becaufe that for the worke of Chrift he wet lo farre / that he was mye bnto beath and regarded not hys lyfe/to fulfyl that fernice which was lackping on your parte toward me. The.in. Zhap.

Dreoner/ my brethaen reforce in the Lorde . It greueth me not to mpt te one thonge often to you . for of pouit is a fure thynge . Beware of Dogges beware of envil workers bewareof

Whoe wor diffeneron . For we are circumcifon whiche this god in xworthyp God in the fprete / and rejoyce in ipayte tho. Chaifte Jefu / and haue no confp Dence in the row fayth flelhe:though I have wherof I myght reioye & lone, we ce in the flethe. Yfany other man thinketh that he hath wherof he myghte trutte in the flethe: reloyce p #10che To the Bhilipppans. Chap. tt.

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moche more I circumciled the eyght day/of & Chischath hynred of Israel, of the tribe of Beniamin, redemed an Debrue borne of the Pebrues: as cocerning the truste gethe law/a Bharisaye, and as concerning not in our kruentnes. I persecuted the congregacion, a workes as touching the ryghteousness which is in the Chist onlaw. I was directionally in the source law. I was directivable.

But the thonges that were bauntage bnto roghteouf. s me/ I counted lolle for Chapftes fake . Ye I nes / a for thinke all thinges but lotte for that excellente his fake on bnowledges lake of Chapte Jelu my Lorde, refpnnes for whome I have counted at thinge lotte / a areforgene boindge them but donge that I mught won- bs/ & ours ne Chift and myght be found in him not ha- good wosuinge mone owne ryghteouines which is of b ke areacces lame: but that which ippingeth of a farth why ted: which theis in Chift. I meane p ryghteoulnes why elle were the cometh of god thorowe fayth in knowinge Damnable hom and the vertue of the refurrection, a the for p finne follows uppe of his pallyons , that I myght be p is in the. conformable buto his (beath) pfbp any mea- (wath) we nes I myght attayne buto the refutrection of mus bye the Dead. in Chavite

Rot as though I had all redy attayned to yf we will thether were all redy parfect: but I folowe, lyne with if that I maye comprehende that I wherin I hym. am coprehended of Chryst Iest. Brethren I * I loke counte not my selfe that I have gotten it: but not on the onethinge I save: I * forger that which is he workes phinde and stretche my self unto that which is I have we before and preache unto that marke apoynted ne but toobtayne the rewarde of the hye callynge of what I lar Godin Christ Iest. Let us therfore as many ke of the as beperfecte, be thus wife mynded and yf perfectnes the other wyse mynded I prays God open of Chryst.

1 b cuen

The Epyft.of S. 19 auf enen this boto pou. Aenerthelelle in b fibere bnto we are come let be procede by one rale

that we may be of one accorde.

* Biethien be folowers ofme/and loke on them which walke enen fo / as pe haue be for an enfample . for maye walke of whome? hane tolde you often (a nowe tell you wepen-Ront, thi ge) that they are the enemyes of the crolle of Lhift/whole en be is Daminacion / whole God is they bely and whole glosp in they mame Sphich are morthely mynded. But our conners facion is in heaven : from whence we loke for a fauvour even the Lord Tefus Chrift which Toke chiffe Mall channge our byle bodves / that they may be fathyoned lyke buto bys glozyons bodre according to the working, wherby heisable to fubdue al thinges onto him felfe. F

Yf mehe in conner. facion : we half be ty. be bym in glosy.

The lit. Chapter. Deefore my brethen Dearly beloueb ! tonged for my tope a crowne / locon a typue in the Lorde ve beloued. I may Enobias/a befeche Sintiches/that they beef one accorde in the Lord. Ye and I belechethe favthfull pockfelow / helpe that we men why. she labored with me in the got elle with Lie ment allo / with other my laboure felowes/ whole names are in the boke of lyfe.

* Reiovec in the Lorde alwayers agayne] fave rejoyce. Let your foftenes be knowen bu to all men. The Lorde is enen at hande . Be not carefuli: but in all thinges thewe your per ticion buto God in prayer & fupplicació with Benyng of thankes. Ind the peace of god why the palleth al vinderstandyng hepe youre har tes and myndes in Chiff Tefu. k

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Co the Philipprans. Chap. its. furthermoze brethien what loener thinges are true / what former thinges are boneft /what focuer thinges are infte / whatfoeuer thonges erepure/whatfocurr thinges are pertayne to lone what loener thinges are of honel report ofthere be any perteons thonge of there be a milandable thong thole fame hane ve in vour myn De / whiche ve have both learned a recepg ned/hear d allo fene in me/thofe thinges bo/ the Fod of peace that be with you. Treiovle in the Lord areative, that nowe at the lafte ve grerenvued agavne to care for me/in b where in pe were also carefull, but pe lacked opostue mite. I weake not becaule of necellyte . for 3 baue learned in whatfoeuer eftate am/there with to be content. I can bothe caft downe my felf I can allo erce de. Enery where and in al thinges I am inftructed both to be full /a to be bungry: to have plenty / and to fuffre nede, ? can do al thinges thorough the helpe of Chail which Grengthneth me. Hotwythftan byng ve have well done that ye beare part with me in my tribulacion.

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Ye of Dhilippos knowe that in the bearns nyng of the golpell/whe I Departed fro Ma. cedonia/no congregació bare part with me as cocernyng genynge & recepupng but pe onely. for when I was in Telfalonica/ve fent once tafterwarde agavne buto my nedes:not that I Delyze gyftes:but I belyze aboundant frute on your parte. I recepued all /a haue plenty. I was euen fylled after p I had recepued of Epaphioditus/that came from you / an o. Rom,rs bour that fmelleth fwete / a facrifyce accepted and pleasaunt to God . My God fulfyil all

POUR

Prologe.

youre nedes throughe his gloryous tyches to Jelu Christ. Ainto god a our father be prayle for estermore. Amé. Salute al the laynetes in Christ Jelu. The brethie whyche are with me grete you. All the laynetes falute you / a most of all they which are of the Emperours householde. The grace of our Lord Jelu Christe with you all Amen.

Dent from Bome by Epaphioditus.
The Pologe von the Eppfile of S.



S the epolic to the Salathyans holdeth the maner a fathyon of the police to p Bomayns butly coprehending all p is therin at length differed: Euch fo this police followeth the ensample of

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the pylite to the Ephelyans/cotaynynge the teres of the lame pylite with fewer wordes.

In the fyilt Chap, he prayleth them a wolf theth & they cotynne in the fayth a growe perfecter therin/a then describeth he the Gowell how & it is a wyldome & confesseth Chief to be the Lozd a God/crucifyed for bs / a wyldome & hath bene hyd in Chief sence afore the begynnyng of the world: a now fynt begonto be opened through & preaching of the apostes.

In the. h.he warneth them of maunes doverne / & Describeth the falle prophetes to the bettermolt/s rebuketh the accordinge.

In the. in. he exhorteth to be fruteful in pute fayth with al maner of good workes one toat nother and describeth all degrees and what they ducticare. In the . iih. he exhorteth the praye / alfo to playe for hym/s faluteth the.

The Epyltle

of Saynet Baule the Bpoffle to the Coloffvans. Theforke Chapytre.



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Anl an Apolite of Telu Chift ho the will of God/and brother Et motheus.

To the Sarnetes whiche are at Lololla and brethren that beleue

in Chrifte.

Grace be with you and peace from Ged our *Dobere & father and from the Lorde Telu Chrift.

we gene thankes to God the father of onte Chailte is: Lorde Jeins Ehrifte , alwayes prayenge for you fence we hear De of youre * farthe , whiche ye haue in Chrif Jelu/a of the lone which ve brethren. heare to all favnetes for the hopes fake which islande up in Rose for vonin heaven of which hope ve hane hear de before by the true worde of the golpell/which is come vnto you/ ene as itis into all the woulde and is frutefull as it is among you from the frage Dave in p which ye hear de of it/s had experience in the grace of God in the truthe as ye learned of Epaphia oure deare felowe fernaunt/ which is for you a farthfull minyfter of Chifte bhiche also be dated buto be your eloue, which re have in & spryte.

k for thys cante we also lence the daye we hearde of it/hane not ceased prayenge for you and delyzynge p pe myghte be fulfylled with the know eledge of hys wyll / in all wyloome and fprytuall buderftan Dynge/that ye myght

walke

favthef there is los ne to the

The Epille of S. Banle malke worthpe of the Lorde in all thonges pleafe bernge frutefull in all good workes /s encreafynge in the knoweledge of Goodring thed with all myghte, throughe hys gloryous pomer bnto all parpence and longe fufferne withiopfulnes & grapnge thankes buto the father whiche hath made be mefeto be parte kers of the inheritannce of faynctes in lychte.

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Which hath Delynered vs from the power of Darchnes/s bath translated vs into the hing Dome of hys deare fonne/in whome we have redempeyon throughehrs blonde , that is to fare p forgenenes offrines which is they me. ge of p inupfyble God/fraft begotte of altre tures. for by hom were all thynges treated thonges that are in hearten/and thonges that are in earth: thynges bilyble a thynacs innib ble mhether they be maielte on lord frome er ther rule or power. All thynges are created by hym/a in hym/a he is before all thonges/and in hom all thruges have there bernge.

and he is the hede of the bodre / that is to wort of the congregacyon: he is the bearing the a france begotten of the dead, that in all thri ere a newe ges he myght haue the preminence. for it ples led p father that in hom thald al faince dwel and by hym to reconcyle all thynge butohym telfe a to fet at peace by him through the blood of hys croffe bothe thynges in heaven / thew

grain carth.

In b you (whiche were in tymes palt fram gers and enempes because pour myndes we re fet cuyll workes) hathe he nowercconcy led in the bodye of hys fiele thoroughe death to make you boly/bublameable/and without fante

Dute re-Demperon fs the foracuence of oure fyn Tires

*19e is the tor at that hath p glolyfe of the relutreccio to the Cololivans Chav. il.

tante in hys owne fyght pfpe cotynne ground avallyone ach a flablythed in the fayth/& be not moued or fufferen awave from the hope of the Gofpell' whereof ges of chais pe haue hearde/how pitis preached amonge de isthe all creatures whiche are bu ber heaven where pallyons of I Daul am made minifter.

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whiche we Rowe love I in myxlufferynges whiche I muft luf. Dinfre for you/a fulfpil that whiche is behynd fre for hom of the pallyons of Lhille in my thethe for his lake. for hodres fake/whiche is the cogregacio/where. we have of I am made a minister according to the or professed dinaunce of God/ whiche of dinaunce was ge are apopanen me unto you war de/to fulfyll the worde ted to fatof God that myfterve hyd fence the worlde be fre with ganne / and fence the begynnyng of genera. Chufte. cons but nowe is opened to has faynetes to John.rr. whom God wolde make knowen the glexous as my fatrches of thys myftery amonge the gentyles, ther fette whiche ryches is Lhifte in you the hope of glo me lo ferm/whome we preache warning all men and de Tronteaching all men in all wyldom, to make all men perfect in Chaift Telu. Wherin I alfo la bour and fromeenen as farforth as hos wortong worketh in me myghtely.

The. b. Lhapter. Wolde ye knewe what frahtrng I ha a trne I. uefor pour lakes /a for them of Laodis pollie wolcia/and for as many as haue not lene de haue almy person in the flethe that they har me perfecte tes myght be comforted and knet to geder in in piknow. lone, and in all ryches of full on deritandyng, ledge of for to know e the inplierpe of God the father his weterm and of Christe/in whome are hod all the trea fures of wyldome a knowledge. Thys I lave Wat. rrift trafte any man foul de begyle you wythienty i. Loz. b.b.

frnae

The Coffle of S. Baule fonge Soor Des. for thoughe I be ablentin thi fiethe vet am I prefent with you in the fpipte lovenge a behol bynge the or ber that ye hepe and your Redfaft fayth in Chrift. Is pebane therfore recepned Limite Jefus the Lordere enen fo walke, couted and buylt in him alen fafte in the fapth as ye haue learned/a therein be plenteous in geninge thankes.

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farthe is the working of God. Ephe.h

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teth that

L'Because leafte any man come and foorle you through philosophy and Dylceytfull bank tie through the traditrons of men and orbi namecsafter the woolbe/s not after Lhille. for in hom Bwelleth all the fulnelle of the god hebehobely/and ye are coplete in tym which is the bede of all rule and power / in whome alfo we are circumcyled with circumcyfo ma De without bandes by puttynge of the fynful hodve of the fleshe through the circumcyfron that is in Ehrifte/in that ye are burged with hom throughe baptome / in whome ve are alfo rylen agarne thorough farth, that is wrought by the operacyon of god which rayled himfre Death.

Ind re whiche were brad in frane thrench the bucircumcifon of youre fiche / hath be sthelawis guychened with hom /a hath forgenen vs all our hande our trefpalles kand hath put oute the bandes waytynathat was agaynfte bs contayned in in that the the lame smytten and that hath he taken oute of the maye, and hath faltened it to bys mole and bath wovled rule and power/a hathmak a thewe of them openlye, and hath triumphed Subferibeth ouer them in hysowne perfone.

Let no man therfore trouble poure confeit. ces aboute meate and dynche/or for a percot an holy



Cothe Coloffvans. Tha.ib. an holy dave as the holve daye of the newe the lawe for mone of the Saboth Dayes , whiche are no inte / a me thringe but haddowes of thringes to come: friners hut the body is in Lhaifte, Let no man make Swhich lam wu fhote at wonge marke, whiche after hys cocernyng owne ymagpnacyon walketh in the humble. damnacro me and holynes of angels: thynges which he istaken a mener fawe: cautleffe puft by with lys flethlye wave tho-. mynde/a holdeth not the head / whereof al the row fayth bobre by forntes and couples recepueth no- in Linife mament a is unct to geber a encrealeth w the increafonge that cometh of God.

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wherfore pf ve be dead with Lbrift from Indinaunces of the worlde why as though ye retirued in the worlde are pe ledde with tra bicons ofthem that fave: Touche not/ tafte not/handell not: whiche all perythe with the bonge of them and arcafter the commande mentes and Doctrynes of men: Whiche thiges hant the limilytu de of woldome in cholen bo bnes and humblenes and in that they fpare not boope, and do the tiche no worthyppe buto hys nede. A. Che.in. Chapter. F

If rebethen resen agavne with Chailt/ where Chaift friteth on the ryghtchan De of God. Det youre affection on thin gesthat are about and not on thonges Sphich me on the carth. for ve are bead, and your ly frished with Christin God. Wohen Chrifte which is oure lyfe/ thall thewe hym felfe/ then hall re alfo appere with him in glow, &

Moztifye therfore poure members whiche me on the earth/fornicacion/budchure, buna wall wike, engli consulticence, and coucte. CHARS

Ald mercy that is fet! forth in the two boper chap, is pro mpf Dto the onlye p myl folow chailt & line ashere att. r folo. weth.

The Epillie of S. Baut.

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Chefe me bellayne.

oufnes whiche is worthyppyng of yboles: for bes mutte which thonges fake the wathe of God commeth on the chylozen of onbilefe . In whicht thynges pe walked once/when pe lrued in the

Bom.vi. b Ephe.in Bet:e.to. t. 13et. a.a.

But nowe put pe allo awaye from you all thonges: wath fearines maly crouines int led fpeakrnge frithy fpeakrnge oute of route mouthes. Lye not one to another that the old man wyth hys workes beput of and the new put on/whiche is renned in knowledge after the ymage offrm that made bym / whereis nepther Gentyle/noz Icm/circumerfponno bucircucifron/Barbarous oz Sythya/bonn De of fre but & brill is all in all thynges.

Cuery mã is Chrift to another Ephe.iiq

+ Powe therfore as clecte of God/holy and belone Doput on ten Der mercy /kynones/ hum blenes of myndes/mehenes/longe fufferinge forbearynge one another/and forgenynge one another/yf any man hanc a quarel to another/ euen as Chailte forgane you euen fo do ve. 3. boue all thefe thinges put on loue whicher fe bonde of perfectnes. Ind the peace of god mi le in your hartes to the which peace pe areal led in one bodye. Ind fe that ye be thankeful. Let the worde of a frift Dwell in you plente. only in all wyldome. Teache a crhoste your owne temes,in plalmes,in hpmnes, and fop tuall longes / whiche hane fauchte with the frigginge in yourc hartes to the Lorde. Ind all thynges (whatfoener ve bo in worde or te be) bo in p name of the Lorde Jelu genynge thankes to God the father by hpm. k

Chailles. enfa mple folome.

i. 203.r.g

Ephe.b.c. i. Det.in. a Dulbates.

mogues/fubmyete your felues bnto yeute owne hulban Des/as it is comly in the Lorde. Bufpandes loue youre wyues, a tenot byt ter

Cha.it. Es the Coloffrans. tet unto them: Chylazen/ober vour fathers & Cybe, bi.a. mothers in all thonges for that is well plea. Chyloren finge buto the Lozae, fathers rate not youre fathers. dribsen leaft they be of a belverate mynde. Ephe.bi. bernauntes/be obedrent onto youre bobely Eit. Dic. maphers in all thonges, not with eve feruvce i. Det. De asmen pleaters/but in fynglenes of hartefea dernaune mng God. Ind whatfoeuer ve bo / boit har- tes. buly/asthough re byo it to \$ 1.010/a not unto man: for as moch as ye knowe that of phorde we thall recepte the remarde of inherytatince forvelerne the Lorde Chailt . But he p boeth Sap.bi.b. monge/ Ball recepute for the wronge that he Bont i.b heth Done for there is no refpecte of perlons Bafters. with god. Ye matters do bnto youre fernaun. tis p which is tult a equally fernge pe knowe ève alfo bane a maker in beauen.

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WEhe.ifu. Chapter. Ontynne in prayer a watche in f lame Cphe. b. d with thankes geuvnge, pravenge allo for be/p god open unto ve the doze of witeraunce/that we mave freake the mysterve of Chill (wher fore I am allo in bon Des) that Image beter it/as it becometh me to fpcake. walke wriely to them that are without a rebeme the tyme. Let youre fpeache be alwayes well tanoured a powdied with klalt, that re * walt is

mare knowe howe to answer euery man. The deare brother Cichpens Chall tell von of Godes ofall my bufpnes whiche is a farthfull myny worde. het/a felowe fernaunt in the Lorde / whome Thanefente buto you for the same purpose! that he myght knowe how ve Dofand myght conforte poure hartes/with one Dnelymus! thythfull and a beloved brother/ whiche is

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dolym silt

one of you. They thall thewe you of all then.

ges, which are a doynge here.

Apache the enangelift.

Briftarchus my prefon felow faluteth pon and Marcus Barnabas fyfters fonne / ton chyng whome pe recepued commann demen tes . Yfhe come buto pour recepue hymiand B Telns which is called Tultus , whiche are of the circumcylpon. Thete onelye are my mothe felowes buto the kong dome of Fod , whiche were buto my confolacron. Epaphas the feruannt of Limite, whiche is one of von / falm teth you and alwayes laboreth feruently for pon in wayers / that ye maye fan be perfette and full in all that is the worl of God. Theare hom recorde that he bath a fernent mondeto. warde ron and toward them of Landima, & them of Dierapolis. Deare Lucas the Phificpon greteth you and Demas, Salutethe brethren whiche are of Laodiera / and fainte Apmphas and the congregacyon / whicheis in house. Ind when the epille is red be of you f makethatit be reddein the congregacion of the Laodicvansallo / and that perlykewyfe reade the epiffle of Laodicia . Ind faveto

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Luke the cuangelift. p. Tim,iip Archyppus: take hede to the office that thou hafte received in the Loide, that thou fulfyll it. The faluta cron by p hand of me Paul.

Remember my bandes.

Grace be with you.

Sent from Rome by Cychycus and Dnelymus.

of Savnet Paul to the Englis

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A this pylle byd Baul witte oferceadynge loue and care / a prayleth them in the two fyre Chapiters: because they bydescepue the Golpell ernelly and had in tribulacion a persecució cotinued therin stedfally a we

tebecome an ensample unto al cogregaciós/s had therto suffred of they, owne kynsmen as Lhuis a his aposites ded of the Jewes/puttingethe thesto in mende/howpurely and godly hehad leued amonge them to they, ensample a thanketh god that his Gospell hath brought

forth foche frute among them.

In the. (A. Lhapter he theweth his diligées and care/least him so greate labour a thep? so blesed a begynnyng thulde have bene in dayne. Satan a his dpostes veryng them with perfecution/ and destroying they? faith with mannes doctrine. Ind thersome he sent Exmothe to them/to comforte them/ a strengthe them in the faith/and thanketh god that they had so ronstantly endured/ and desired God wencrease, them.

In the fourth he exhorteth them to kepe the folges from fonne and to do good one to another, and thereto he informeth, them coccurrent

atherefurreccion.

In the.v. he wipteth of the latte daye that it fhulde come fodenly exhortinge to prepare them felues there feer: and to kepe a good or deconcerning obedience and rule.

m in The

TThe fyzite

Eppfile of Saynet Baul onto the Cheffalonyans.

The fyzite Chapiter.



Mul/Spluanus / and Cymomothens. Unto the congresscion of the Cheffalonyans/ in God the father/s in the Lorde Telu Christ. まななは、はの日行は

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from God our tather / a from

the Lord Tefus Chrifte.

makynge mencion of you in our prayers with out cealinge/and call to remembraunce your worke in the faythe/and laboure in lone/and perfeuerance in the bope of oure Lord Irlus Chryste in the light of God oure father / because we knowe brethen beloued of GDD/home that he are electe. For oure gospell came not unto you in worde onelye / but also in porwer/and also in the holye goode/ finochesetayntic/as ye knowe / after what manner we behaned oure sclues amonge you / soryoure sakes.

Ind ye became folowers of vs and of the Lorde, and received the worde in mocheaf. Acciden with love of the holy gook, fo that rewere an ensample to all that believe in Macrodonia and Achaia. For trome you sounded out the worde of the Lorde, not in Macrodonia and in Achaia onely, but yours fayth alla which

To the Thellalonvans. Thap. t. Sphich ve haue bnto God/fried her fel fe abroa. bein al quarters fo greatly that it ne beth not beto freake any thringe at all. for they them feluce thewe of you what manner of entrynge in we had buto you / and howe retcurned to Cobfrom ymages / for to ferne the lyuyinge and true God / and for to loke for bis fonne from beauen whom he rapled from death: meane Jefus whyche delyuereth vs fro wrath to come.

The. t. Chapter.

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Da pe poure feines knowe brethen of ouer entraunce in buto pour how that it was not in barne : but cuen after that we had fuffered before and were hamfully entreated at Philippos (as pe well mowe) then were we bolde in oure God to weake unto you the Colpell of God with moche ftrynynge. Dure erhostacion was not to birng you to erroure/nor vet to buclenues/ nether wasit with grie : but as we were alowed of God/ that the golvell bul de be comite nd unto vs: chen to we speake not as thoughe meenten ded to pleafe men : but God whyche aveth our bartes.

Rether was oure couerfacion at any tyme with flatterynge wordes / aspe well knowe) nether in doked coueteoulnes / Cod is recoze bemether long ht we prayle of men nether of you/not yet of anye other! / when we myghte hane bene chargeable / as the apolites of Lhapft/but we were ten ber ambige pou/sue asa nourife therpited her chyloren / to thas oure affection towarde you / oute good won was to bane Bralte buto you / not the Gof-Pell

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pell of God onelye, but al Courcomne foules,

because ve were beare bnto vs.

A fure token of a erue Apo-Qie.

Actu.rr i.Cop.in h. Chel.in

*Ye remember brethren ourelabour and trausple. For we laboured daye and nyghthe cause we wolde not be grenous buto anye of you / and preached but you the Gospell of God. Ye are wythestes/and so is God / howe holyly and instity and bublamcable we behaved our selues amonge you that below: as ye knowe howe that we exhorted and comforted and besought enery one of you/as a father his chyldren/that ye wolde walks worthy of god: whyche hath called you buto his kylgebome

and glowe.

for this cause thanke we god without cralynge, because that when ve recevued of bed worde wher with god was preached perecepued it not as the worde of man, but enenasit was in De de the worde of doo: why the wor Beth in you that beleuc. I for rebrethen be came folowers of the congregacions of God/ Sphich in Jeway are in Chaift Jelu: for ye has ne infered lyke thynges of youre kynimen/as we oure felues haue fuffred of the Temes. which as they kylled the Lorde Iclus a they owne prophetes / enen fo hane thepperfem ted bs/and God they diease not/and arecons trary to all men, and forbad be to preache bn to the gentyles, that they wight be laued to fulful they frames always. For the wathof god is come ou them enen to the betermon.

for as empehe beethien as we are kept from you for a cealon as concerninge the bodylve prefence out not in the harte we enforted the more to be you personally with greate delive.

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To the Thelfalonyans. Thap.if. Ind ther fore we wolde hane come onto you! Thanl once a agayne:but hatan withftode be. For what is oure hope / or tope / or crowne ofreiovipng: are not veit in p prefence of oure Lord Jeins Chrift at his compage: pet ve are our glory & fore. The.in. Thapter.

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Ind

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Atherfore fence we coulde no longer forbeare / fr pleafed be to remayne at Ithens alone, a fent Trmothens onr bother a minifter of god/ a onre labour felowe in the gofpell of Chifte to ftahiphe pou & to comfort you ouer your fayth & no man Buid be moued in the affliccions.

for ye your felues knowe that we are cuen actu. thi apoynted ther buto. for berely when I was with you / I tolde you befoze that we thelde offre tribulacion/euch as it came to paffe/and asye knowe . for thre caufe when I coulde holonger forbcare/ I fent/that I myght haneknoweledge of youre farth leaft hapirethe tempter had tempted you and that oure laboure had bene bestowed in bayne.

But nowe lately when Eymothens came from pou buto bs / and Beclared to be youre farth and poure loue, and howe that ye have good remembrance of bs alwayes, delpring tole beagine Delvie to le vou. Cherfore bies then we had confolacion in you / and in all our aduerlite a necessite/through youre fayth. for now are we alvue pf pe ftande ftedfaft in the bride. for what thankes can we recompence to god agayne for you / ouer all the tope that we love for youre lakes before oure god/ while we night and daye prave ercedyngive/ that we myght le rou presentive / and myghte m b

Che Eppft,of & . 19 ant

Talfyll that which is lacking in your fapth,

Fod him let fe our father a one Losd Jeins Chiffe gyde oure ionney unto you, a the Lopde increase you, a make you how ouer in lone one towarde another, a towarde all men, ind as we do towarde you, to make youre harris fiable a unblameable in holynes before God, oure father, at the company of our Losde Jeins Charlis with all fayncies.

Com.rğ Epbe. v.a

The lit. Chapitre. 4 Mrthermoze we beleche von brethen/ and erhorte von in the Lorde Telus that ve increace mose & mose /cum as a ve hane recevued of be how ye cutht to wathe a to pleafe God. Ye remember what comaundemetes we gane you in our lord Te fin Ch:ift. for this is the will of God/ene that pe fould be holpe, a that re fruid abstarne fro fornicacion that enery one of you build know howe to kepe hos prifeit in holynes a honoune and not in the luft of concupilcence / as do the hethen which know not God: that no man go to farre a Defrante his brother in bargayning because the Lorde is a venger of al such then ges as we tol de pon before tyme a tellifyed.

for god hath not called ve vnto vndennes but vnto holynes. De therfore that defileth/ desprett no man/but God/ whiche hath seth set

his holy fpryte amonge you. F

Joh. rifl.d notthat I wayte untovoil. For ve are taught and.ru. b of Bod to lone one another. Ye and that their i. Joh. 4.d ge verely ye do unto all the b ethren which t. Joh. ith are throughoute all opacedonia. We brieche you beethen that ye encreace more and more

gnp

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Co pe find

Cothe Thelfalonvans. Thap. tif. mb that re andre to be auret / a to medle to worremne hulvnes, and to worke with vonce fine han bes/as we commann bed von / that may behaue youre felues honeltly / toward m that are withoute and that nothringe be lechynge buto pout.

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* I wolde not brethren haue von ianoraut mucernonge the which are failen a flepe that winowe not as other no which have no hope. for yf we beleue that Telus dred and role mann:enen fo then al fo which flepe by Tefus/ wil God bringe agayne with him. Ind thre lay we wate pour in the worde of the Lorde, i. Lozato D hat me whych lyue and are remayninge in b commyng of the load fall not come yeare they which Repe. for the Lord him felfe thall defce. be from heaven with a showre and the vovce of the archangel and trompe of God, and the bead in Little that arple frite:then thall we which lyne a remayne / be caught by with the elfoin the cloudes to mete the Lorde in the mer. And to thall we curr be with the Lorde. wherfore coforte youre selves one another is thele wordes. K

Refutter

The. b. Chapter. f the tymes and fealons betheen ve haue no nede that I wipte onto you: 4. 19e.if for pe poure felues knowe perfectly, &poc. in.a that the dare of the Lorde that come and, poi mmas a the fe in the night, whe they hal lay wate a no da unger/the commeth on them laden destruction/as the tranaplying of a woma with chylde /a they that not scape. But ye brethen are not in Darknes/that that day thuld ome on you as it wereathife, & Ye are all

the

The Eppft.of S. Paul the chyl baen of lyght/a chyl baen of the bar. we are not of the nyaht nether of barknes.

Cla.lir.e Ephe.vi

favth is b breft plate e hove is the belmet

Therfore let be not flepe as do other : but let be watche a be fo ber. forthey that Reve Me & pe in the nyght: and they that be bronchen are Dionchen in the nyght. But let be whyche are of the day be foter armed with the breft plate offayth and lone and with hope of faluation as an heimet. for God hath not apornted be onto wath: but to obtaine faluacion by the meanes of oure load Jefn Chafft which dved for ve:that whether me make of Cepe/we but De lyne together with bem.

Wherfore comforte youre felnes to geber/k

edifreone another /euen aspe do. F. Doe beleche you brethen: that ye knowe the whiche laboure amonge you a hane theoner L fraht of you in the Lorde and geue you crhostacion that ve have them the more in love for their worker fake at peace with them.

belene in facto a lem

*the forte * we defrie von brethien ! warne them that wherby we are buruly/coforte the feble mynded/ forbeare the weake have contrinual pacience towarde thailt a con all men . Se that none recompence emplifes fent to the cupil buto any man, but ener folow that whi Taw is que cheis good bothamonge youre felues andts theb agap al men. Meiorce euer. Plape contunually. In me with e- al thinges sene thanke. For this is the wyllof myl conner god in Chaift Tein towarde pon.

Duenche not thexfprete . Despyle not por De comuni phelyinge. Eramen al thinges and kepethat which is good. Abstaine from all suspecious Gramenal thynges. The very god of peace fanctifre pout D maner of thorowout. Ind praye God that youre who tearnynge le spete/soule a body be kept fantelelle unto

B. C.

n

To the Thellalonyans.
the surveyed of oure Lorde Jeius Lhift. Ke faythfull is he which called you: whiche wil i. Cor.i.d also do it. Brethren praye for vs. Trete all the buthing with an holy kylis. I tharge you in delete that the bether that the prite be reed unto all delete heinen. The grace of the Lorde Jeiu Lhift he with you. Inen.

Sent from athens.

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The Prologe vponithe feconde Epyfile of S. Paule to the Chessalonyans.

Eraule in the fore pille he had fayd of the latt day thuld come foodly of the fall onias thought that it thuld have come thostly. wherefore in the pille he wels each hym felfe.

and in p frat Chap, he cofortith the id enertalizing rewards of they fayth spacede in infering for the golpell/a with p punythement of they succlastings payne.

In the fecond he theweth of the last day shuld so to me to liter where first a departing (as some men thynke) fro under the obedience of democrate of Rome, a that Antechiss shuld sthum selse in the same place as God, a decry we the unthankfull worlde with false doctrine with false a lyenge miracles wrought by the working of Satan, until Christ shuld come alchem with hys gloryous cominge a springle preachings of the words of God.

In the thyrde he geneth them erhortació a marneth them to rebuke the ydle that wolde motlaboure with they handes, a anoyd they?

umpanye, yf they wolde not men de.

The

The seconde

Epyfile of Saynet Baul the 3potte buto the Cheffalonyans.

Thefyilt Chapter.



And Spluanus/and Cimother, Unto the congregacyon of the Chellalonians/which are incodo oure father/and in the Lorde Je ins Chrifte. Las

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Grace be with you e peace from God oute father and from the Lozde Telus Chill.

we are bounde to thanke God alware for you bzethzen/as it is mete/ becaufe that von. re faythe groweth erce Dyngipe and cueryone of you swymmeth in loue towarde another betwene poure feines / fo that we onre feines recopce of you in the congregacyons of God/ cuer voure vacience and faythe in all your perfernipons a trybulations that pe fuffre, which is a token * of the ryghteous in baemente of God/that ye are counted worthy of the hing Dome of God/for whiche ve allo fuffre. Itis berely a erghteonsthyinge with GDD toters compence trybalacyon / to them that trouble you: and to you whiche are treubled rell with be whethe Lorde Telus hall thewe hom let fe from beauen wyth bys ninghty aungels/in flammpnge foze/ten bipnge bengeaunce unto them that knowe not God, and to them that obere not the Golpell of oure Losde Jeins Chailt / Sphiche fatbe puny thed with euerla. Avuge

exonisa to hen of falnacyon.

To the Thelfalonyans. Chav. i. timee bampuacyon from the trefence of the Laide/and from the glozy ot hys power/ whe he bell come to be glozifred in hys farnetes and to be made marneylous in al them p bele ue:becaufe oure tellimony that we had to you has belened euen thefame Dave that we pica. debit. Wherfore wepraye all waves for you that poure God make you worthy of the cal-Imac/sfulfoll all Delectacyon of goodnes / & the worde offaythe with power: that p name afonte Lord Jeine Chrift mave be glorifved in you e pe in hym thotowe the grace of ourc Codes of the Lorde Tefus Ehrift. The. b. Chapter.

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Bebeleche pou brethren by the com. mpnae ofonre Lorde Telu Chrift/& in that we thall affemble buto hym/ that pe be not fodenipe moued from ware mynde, and be not troubled nepther by Ephe. b.b mete/nether by wordes/nor yet by letter whis the bulde feme to come fro vs/asthough the bare of Lyift were at han de. Let no man te wheren by any meanes for the Lorde commethnot ercepte there come a Departing fyzit & that p fonfull ma be opened the fonne of perblat/which is an aducrfarye, and is craited shour all that is called God-/ or that is worbypped: fs that he hall for as Bod in the tem. ple of Dod and thew hom leife as God.

Remember pe not that when I was yet duth you I tolde you thefe thynges ? Ind nowe pe knowe what with holdeth: enen that hempght be betered at histome (for the my Berpofthe iniquitie docthall readre worke: tell he which nowe only eletteth, be taken out ofthe

Entichnike

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* Lvenae miracles becaute they testify afallefaith

(where no tone is to b tructh/on them teeth god let fly. pe falle p. phetes to decepuethe The Coille of & Bault.

of the wave,) and then that! that wethen he bttered whom the Loz de Chall confume with the fparte of his mouthe and thatt dellroveit Swith the averaunce of hys commyng, kenen hom whole compang is by the working of & tan/with all +lvinge power/ Tranes and won Ders:and in all becepnablenes of unryghte oufnes/amonge them that perpfie : becante they received not the (loue) of the trueth / that they myghte haue bene laued . and thetfore God thall fende them ftronge beinfran/ that ther Ibulde belene lyes : that all they myghte be damned which beleued net the tructh/ but had pleasure in buryahteonines.

But we are bounde to grue thankesalway to God for you brethen beleued of the Law De for becaufe that God bath from the begin nyinge chofen you to faluacron/ thorow fanti fringe of the fpzyte / and thosowe beleurnge the truth: whereinto be called you by our Gol pell/to obterne the gloave that cometh of our

Lorde Jelu Chrift.

A Ther fore brethen fran De fall and hepe the ordinaunces which we have learned: whe ther it were by oure preachinge or by Epille. Dure Lorde Jefu Chailte hom felfe/a god sa re father which bath loued vs/ a hathe genen bs cuerlastynge consolacyon a good hope the row grace/comforte pourc hartes / aftablyin rou in all doctrone a good bornge.

Wehe,tin Chapter. Methermoze bzethze panc for vs/that3 the worde of God wias have fre palla ge a be glozified as it is to you athat we mare delyuered fro burefonable &

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Co the Colonyans. Cha.lin.

enplimen. For all men have not faythe: But the Lorde is faythfull/whiche thall thablythe you's kepe you from enyll. We have coffder thorow the Lord to you ward that ye with do swill do that which we command you. And ploide groe youre hartes to the lone of Cod

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Moe require you brethien in the name of oute Lorde Telu Chrifte/ that pe with b:afne toure felues frome energe brother that male bethingsbinative and not after the inftitne pron whiche pe recepted of vs. Ye voure feines knowe howe ve cutht to folowe be. fer me behaned not oure felues inor dinative amongevon. Berther toke webicad of any ma for Bought: but woon hte with laboure and trauavle nyaht and Dave/becaufe we wolde not begremous to anve of you : not . but that we bad amtoufte:but to make oure felues an enlayle buto you to folow bs. for when we wete with you thys we warned you of / that ye there were any whiche wolde not worke that the fame fint De not eate.

we have hearde laye no donte that there are some which walke among you inordinatly/s worke not at all/but are belybodyes. Them that are suche/we comain de/s erhorte by our thorde Jesu Christ/that they worke with quietnes/s eate theyr owne bread. Buthen be not wery in well doinge. Y fany man obey not once layenges/sende vs worde of him by a letter/and have no copanye with him that he maye be assumed. Indonne him not as in enemye; but warne him as a brother.

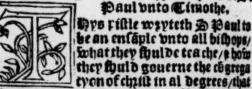
The very Lorde ofpeace gene you peace

n alwayes

The.l. Spille of S. Paul alwayes by all meanes. The Lorde be with you all. The falutacyon of me Paul'ib myne owne hande. The sis the token in all Chifles So I wife. The grace of oute Lorde Jelus Chailt be with you all: I men.

E Sent from Athens.

TEhe Prologe boon the frite Epifticofs.



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it thuld be no nede to gouerne Lhites fiche with the doctryne of theyrowne good meanings. In the typic chapter he commaundeththat by bythop thail mayntayne the ryghte faythe a lone/s reighte falleprachers/whiche make the lawe a workes equall with Christ a hys Colepell. Ind he maketh a short conclusion of all Christe learning/where to the lawe teruth/s what the ende therof is/also what the Goldies/a letteth hym felte for a to fortable ensample vnto all finners a troubled consciences.

In the fecound e he commann Dethto payle for all degrees and chargeth that the woman thall not preache mor were colly apparel but

to be obedpent buto the men.

In the thyrde he describeth/ what mann persones the Byllhop or prekand their wines that de be/a also de decede a theyr wries and comen deth it years man despreto be a Bylhop after that maner. In the fourth hepophe syeth a themeth before of the false by thoppers

To Cintothe. Shav. 1.

bertuall offerers & thui de arple amonae the Chiften people/a be/do & preache cleane contrary to the fore Defcepbed enfample, a foulbe Depart fro the fayth in Chait/a forbro to ma tre/s to eate certapne meates/teaching to put truft therin both of initifornge a forgeuenes offonnes/s atto of Deferninge of eternal lyfe.

In the. b. he teacheth howe a boll boy that De ble hom felle towar de pounge a ol be/a concer unge wy Dowes what is to be Done / a which balde be founde of the commo colle teacheth. allo how men thal de honoure p verteous byf hops epreftes and how to rebute the curll.

In the. vi.he exhorteth p bplhop to cleave to the golpell of Chile a Doctrone / a toquor De havne quellyons & fuperfinons byfputynges/ whiche gen Die ftrpte & quenche the truth/ & by which allo Ptalle prophetes get the auctoritye e feke to fatiffe they infaciable coueteonface

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Epplie of Sarnet Baul the Apolle onto Timothe.

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Thefpult Chayter. Bul an Apolite of Jeins Chail by the comanndement of God ourefauvoure, & Lorde Telus Chift/which is oure hope.

Unto Ermothebys naturall Connein the fayth.

Grace/mercy/and peace fra

n B

Cod oure father and Lorde Jelus Chritique Lorde.

Ja

Actn. tbi:

The, i. Epille of D. Pail

Is I befoughte the to aby de fivil in Epheins when I departed into Macedonia, furth to do, that thou commander tome that they teache no nother wyle: neyther gene hedeto fables and genealogies whiche are endelest, and brede doutes more then godive ediffenge whiche is by fapth; for the ende of the commandement is tome that commeth of a pure hefte, and of a good confeience, to tayth who fayned: from the which thynges some have ented, and have turned which thynges some have ented, and have turned which they ges some have ented, and have turned which they ges some have entered and have turned which they ges to the scripts to, a yet understand not what they speake, ne ther whereof they affirme.

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picte it.

Ame knowe that the lawe is good/pfa man vie it laufully/on derstanding this/howe of the lawe is not genen unto a ryghtcons man; but unto the unrightcons and tylobedyct to the ungodie and to synners/to unfolge and uncleane/to murtherers of fathers and murtherers of mothers/to malles arand whomo gers/to them that desple them selves w mankyonders in manifealers: to lyars a to perinters: a so fouth y sthere be any other thing that is trary to holsome doctrone / according to the gospell of the glorge of the blessed God/ which Gospell is committed unto me.

and I thanke Chief Jelus oure Lopde, which chath made me stronge: for he counted me true, and put me in office /when before I was a blackbemarie a perfecuter a a transity. But I obtained mercy because I dud it importantly thorows untilede. Acuerthelather the grace of oure Lorde was more aboundant with tayth a love which is in Chief Jelu. k

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To Timothe. Chap.ti.

Fahis is a true favinge and by al meanes The grone worthy to be recevued / that Chiffe Teluscar De of the de into the worlde to fauc fynners, of whom fauth. Jam chefe. Hot wythan byno for this caule pasmeter geue bnto me,that Jefus Chipfte Bat.ir. k buibfraft fewe on me al longe pacience/bn: Bat. whe ensample of them which thal in tyme to ome beleue on him vnto cternal lyfe. So the Boul isan buto God/kynge cuerlalling/immortal/inni' enfamples bble and tople onlye / be honoure and prayle none difforurt and euer. Imen. beare that

Thes commannocment commpt 3 ento can repent he fonne Cimotheus/accordynge to the 1320. philies which in tyme palt were prophilyed of the / that thou in them ful deft fraht a good hatthauyng fayth a good confcience/ whych Dimeneus fome have put away from them, & asconcer. nyng farth haue mate fhrowtacke. Df whole nombre is bimeneus and Alexander whyche Thane delinered buto Satan p ther mycht

be taught not to blafpheme.

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The. b. Chapter. Exhorte ther fore / that abone all thonges/papers/fupplicaciós/intercellios/ *will. sc.p and genyage of thankes be had for all is well hamen for hynges /a for al that are in auc ne p golpet topte that we may lyus a quyet & a pealeable prachedto bte/in all godlines a honelive . for p is good all men to and accepted in the foghte of GD D onre la oute ercepmour/which wyl haue al men faued and to cion a offet tome unto the knowledge of the trueth . for to al me re the is one God:and one (mediator) betwene pentatice & God sman which is the man Chaift Zelus/ wil haue al bych gave bym felfe raunfome for all men, me praged hat it hulde be telly feed at his tyme, where for pnto

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buto I am orderned a preacher an Apolle I tell the trutth in Lhift /a le notberna the teacher of the gentyle in farth a viritie. F

Diayer.

memen

I woll therfore that the men prave enerve where / wfwnge vo pure bandes withoute wath or bowtyng. Lykewyle allo the mem? that they arave them feluce in comive awarel with tham fattnes Diferete behaucont / not & bzov ded heare other gol be oz pearles on co. Ally araye: but with fuche as becom meth memen that . rofelle the worldpppyng of god tho row good workes.

Let the woman learne in fylence Soith al fub-1.10 c.if. a. icccion. Tluffre not a woman to teache / neyi. Coj. riif ther to hauc auctorite ouer the man: but for to be in fylence. for & Dam was foute formed then Bue, Milo B bam was not Decerned but the woman was decepted and was in tranfgreffion. Potwithftan Dyng thozow bearrage ofchyldien they thatbe faued fo they continue in fayth/loue/s holynes with diferction.

Bbilbop 03 an ouer Cear what he ought to br.

The.in. Chapter. Disisatrue faringe Yfa man court A offree of a Bythope, he delyzeth a good morke. Ye and a Bythope muft be fautheleffe the hufband of one wefe / fober / diferete/ho. neftly apparelled harberous apt to teache:not Dronien not fyghter not genen to fylthyelucre: but gently abhoarpng tyghtyng abhouing ge coueteoufnes / sone that ruleth his owne house honefliy haurnge chylbren baberobe Dience with al honeite. foz pf a man canoting le his ownehouse, hom that he care for the con greggeion of God. De map not be a ponge for ter/left be fwell and faule into the indgement C

Sto Stimothe. Chap.ft.

of the cuvil (beaker. De muft al fo he mel repore ted of amonge them which are without forth/ led he fall into rebuke and inare of the envil Cpeaker.

Lokewife muft the Deacons be honeft not Deacones B double tounged not genen buto moche brince kinge/nether onto filthy fucre: but hanvng the moftery of the farth in pure colcience. Ind let them fyalt be proned and then let them mini.

Ber of they be founde fantlelle.

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Enen fo muft they wornes be boneft / not emy freakers: but lober a farthful in all then. mes. Let the Deacons be the bulbantes of one wote a fuche as rule their choloren well / and their owne houtholdes. for they that minifter well/get them felues good beare a greate lybertie in the fayth/which is in Chill Telu.

Thefe thynges wayte I buto the truftynge *Inp fpito come Mostelpe buto the : but an pf I tarve rite of by longe/that the thou mapit yet hane knowled. Ipipt the gehowe thou aughtelt to be hane thy felfe in fpiri t bare the house of God Schiche is the congregacion recorde to of the lyuyng God , the yplar and grounde of hym & to truth. Ind without nay great is that myffer his boctry. of godignes : Cod mas fhewed in the fiche, ne. masinitifee in the & frete / masiene of angels/was preached buto the gentyls was bele ned on in earth and recepted by in glozy.

The.iin. Chapter. Phele lizete Speaketh euidentlye that in Lthe later tymes fome (ball bepart from 4. Efm.ft the farthe / and Mallgeue he de vinto wetes W. Det. in of erroure / and beupleffe boctryne of Inde. U. them why the speake falle thorowe proceples. and have they conferences merched with स ॥प्र and

the wynes of the pres ftes and Deacones.

Che.I. Epyffleof. 6. Baul

pote you. and hote your fosby doying to marye and the manndyage to abitarne from meates, which God hath created to be received with genying ge thankes, of them which helene and knome the truthe . for all the creatures of God are good and nothing be refuled pfit be recepued with thankes geurnge, for it is fanctifred by the morde of God and praver . Yfthon halt put the brethren in remebraunce of thele thin ges / thou halt be a good minifter of Tela Thailte/ whiche halt bene noury thed opin the wordes of the farth and good toctrine, which Doctrine thou halt continually folowed. But call away brigoftly and olde writes fables.

averim.ig Ethill.

> Exercife thy felfe unto godlyncs . for bo. Delp exercple profetethlytell : but andlynes is good buto all thringes / as a thringe whiche bath promifes of the lyfe that is nowe, and of the lofe to come . This is a fure fayingc and of all parties worthy to be recepued. for therfoje me laboure and fuffre rebuke becaufe we belege in the lygunge God, which is the fany oure of all men: but specially of those that belene. Siche thonges commaunde and teache, Let no man Defpple the vouth / but be unto them that belene , an enfample , in worde in connertacion in loue in fpicte in faythe and in purenes.

Erli I come / gene atten danne to redyn. ge/to erhostacion/a to doctrone, Delpplenot that apfrethat is in the which was genen the thosow prophelye and with the layinge on of the handes of an el ber. Thele chinges eretrite and gene the felf. onto them , that it maye be tene how thou profetell in all thynges, Cake

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Co Cimothe. Chap. b.

bebe botto thy felfe and botto learnynge/s con Dow abo tonne therin/foz pf thou fhall fo bo/thou fhalt fhon or Die fane thy felf and them that heare the.

The. b. Chapter.

Ebuhe notan el Der:but erhate hom felfe in eras a father/a the venger men as bac. hozting oz thren the elber wemen as mothers/ rebukyng. the ponger as fefters / with all pure. we dowes, nes. Donoure wybowes whych are true wyd. o. bowes. Yfany my dome hane chylozen oz nemes/let them learne fyzite to rule they owne honfes godly, and to recompence they clos. forthat is gond and acceptable before God. the that is a very woodowe and frendelelle/ putteth her trufte in God , and contynued in Supplicacion and prayer nyght and baye. But bethat lyueth in pleafure, is dead euen vet a lyne, Ind thele thringes comaunde / that they mave be without faute . Yf there beaur that monp Deth not for his owne, and namelec for the of his houshold the same denyeth p fayth and is worthe then an inty bell.

Let no wir dowe be cholen bnoce thielerge Spoomes. yeare olde / and forhe a cue as was the mpfe of one man, and wel reported of in good wor bes:pf the haue nourythed chyloze pt the haue bene lyberall to fraungers / yf fic haue welhed the farnctes fete, pf the hane menyftred Into them whyche were in abuitfitie.pf the bere contynually geuen buto all maner good workes. The ponger wy dowes refule . for when they have begonne to were wantone to kto hatfo

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the dylonoure of Chapte then w tthey ma. in. r be be ty/hauvnger damnacion / because they have sed amone wokethers fratte farth . Ind also they learne gelte be/yf

Re Chulde be hane bf

The.i. Epyft.of . Baul

case dito butallo tryfinge & bulybodyes / fpeakynge

coured it thunges which are not comly,

I wal therfore that the yonger wemen ma ry and heare challet and gode the honle and gene none occasion to the adnersary to heahe enall. For many of them are all ready turned backe, are gone after satā. Ind yfany mā or woman that beleucth / hane wydowes let them minuster onto them, and let not the congregacion be charged: that ye may have sufficient for them that are wydowes in dede.

Den. mb L. Lop. ir.a Mat.r.b Lux.a

broken.

The cloers that ruly well / are worther of double honoure/mon specially they whychla. Do boure in the words a in teaching. For p scripture sayth, thou shalt not mousel the mouth of the ore that treadeth oute the coine. Ind the labourer is worthy of his rewards. Igaynste an elder receive none accusacion: but wood the wyther worther than that synnerebuke openly that other may feare.

Iteltifee before God and the Lord Jelus Christe/athe electe aungels / that then observe these thouges we there they ges without halfy indgement/a bonothynge parchally. Lape handes so benly on no man/neyther be partaker of other man nessynnes: kepe thy selfe pure. Drynche no longer water / but vie a lytel wyne for the side makes sake and thyne often byseases.

Dome mennes lynnes are open before han de and go before unto in deement: lome menmes lynnes folowe after. Lykewyle allo good workes are many fefte before hande, and they that are otherwyle cannot be hyd.

The, vi, Chapter.

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Es Ciniothe. Chap. bi. Et as manve fetuauntes as ate unbet Ceruami pohe/counte they marfters worthye of tes. al honoure/that the name of God and his boctrynes he not eurli fpoke of. 68 that they when haue belenynge malters Delprie them not because they are brethen: but fo mache the rather Do Cerupce / for as moche as they are belenying and belone b and partakers of the benefvte.

D

ct

Thefe thynges teache a erhorte. Yf any ma teacheother wyle / a is not content with the whollome wordes of oure Lorde Tefn Chift and with the Doctryne of go Divnes, be is paft by a knoweth nothrna: but walteth hys biarmes abone queltyons and fryfe of wordes/ wheroffping enuve Atryfe raylynges / envil furmplynges a vayne difutaciós of me wyth Joh.f. D totrapte myn bes and bellytute of the truthe / Eccle, b.s whythe thunke that lucre is godlines. fro fothe leperate thy lelfe . Godlynes is greate rythes/pfa man be cotent with that be bath. for be brought nothing into this mortbe / tis a playne cale that me can carve nothing out.

When we have fode and raymet let be therwith be content, They that wil be tyche faul into temptacion a fnares/ a into manye fom. liche and novigme luites, which brounde me Conetes inperdicion and betruccio. for coucteonince ouince. istheroute of all cupil/whyche whyl fomeluled after/they creed from the faythe, and tan gled them felues with manye forower . But thou why che arte the man of 600 / flye loche thenges. folowe mahteonlites bodimes 10. pe/parience/a meknes. freght the good fyghte of faythe. Lave bande on eternall lyfe / where

The.i. Epyft.of &. 19 and

bonto thon arte salled/ a halteprofeffed a cond

profellion before many wytnelles.

I gene the charge in the frant of god bhich & age moght enfelle and anycheneth all thringes/ a before Jelu Chipt whyche under Bontins Brlate wytneffeba good wytneffyng that thou kepe the comman fauth a tre Dement and he without footte and burchuof a Chip - heable, butyl the apperpug of our Lord Telus Chill which appreying (when the tyme is coapo, ren, a me)he that thewe that is bleffed a myabtr one ly/hynge of hynges/a Lord of Lordes/which onely hath immoztalite / & Owelleth in lyahte that no man can attayne / whome neuce man fame mether can le bnto whom be bonoure a

rule enerlaftynge. Imen.

Tharge them that are ryche in this world/ that they be not exceadinge wife / a that they trult not in the bucertayne ryches / but in the lyuvage Cod/whyche geneth be aboundantly all thynges to enjoyethem / and that they bo good and be ryche in good workes, a redy to geue & Diftribute/lavenge bp in ftoze for them felues a good foun dacion agaynft the tymeto come that they may obtarne eternal ly fe.

D Tymothe/fauethat Sobyche is genen the to hepe /a anov de bugooffive vanitves of bore ces and aupolycions of lcience falape lo called which science whyl some professed, they

have crred as concerning the fayth. Drace be with the.

Imen.

Sent from Lao Dicia/whych is the chefelt citye of 19 havaia Bacaciana.

Joh. i.b i. Joh.i.c

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The Prologe boon the fecond Eppfile



A thys epplie Paul erhorteth Eimothe to go forward, as he had begome, and to preache p golpel with al biligence as it nede was leynge manye were fallen awaye, a many falle teachers were liptonge by all ready

wherfore a Bythopesparte is/cuerto watche

and to taboure in the golpell.

In the thyrde a fourth he cheweth befoze/e that notably/of the teopardeous time toward the ende of the worlde/in whiche a falle spryy mallignings that de deceque the whole world with outward procryse and apparence of ho spress under whiche all about nacyons thus have they free passage a course/as we (a las) have tene thysprophetye of S. Paul suffiled in ours sprytualtye unto the ottermost Jose.

The seconde

Epylie of Saynet Paule the Apolle boto Cimothe.

The frate Chapter.
Inle an Spottle of Jelu Chailt by p will of Godio pacache the promes of lyte/whichelyteis in Chailte Jelu.

Go Cimothe hys beloned fonna: Grace/mereye/and peace / fro God the father sfrom Telu Chill oure Lorde.

I thanke God/whome I ferne from ingne elders

the. i. Epille of S. Banke elders with pure conscience, that without the spage I make mencyon of the in my players nyght and daye delypinge to se the/myndeful of the teares: so that I am splled with soye, when I call to remembraunce the unfamed fayth that is in the/whiche dwelt spile in the graundmother Lois, and in the mother Ennica/and am assure that it dwelleth in the allos.

Bom. bttl

Puttynge on of hand Des. Citah,d

Burpole

t. Tim. 5.6

Wherfore I warne the that thou fere by the aptee of God whiche is in the by the put trage on of thy handes. For God hath notige uen to ve the fpapte of feare but of power / of toue /s of fobienes of myn De. Benotalhamed to telly fre oure Loz de / nerther be afta. med of me which am bound for bys fake: but fuffre thou aduerlitye allo Soith the Cofeell through the power of God / which claned vs and called be with an holyc callynge / notate toz bynge to oure dedes but according to his owne purpele and grace, which grace was geuen through Chault Tela before p world was/ but is newe berlared openlye by the appear rynge of oure fanyoure Icla Chafte / whiche hath put away beath/a bath brought lyfe and immortalite bnto lyght through the Cofpell/ wheranto 3 am apoputed a preacher andano & the a teacher of the gentyles: for the which caule I alfo fuffre thefethynges. Acuerthelefe fe 3 am not albamed. for 3 know whome 3 haur beleued / and am fure that he is ablete kepe that which I have commetted to byshe pynge/agaynft that Dave.

De thou have the enfample of the holleme wordes which thou hearded of me in farths

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To Efmothe. Cha. 4.

lone which is in Jelu Lhift. Chat good thin ge/which was comitted to thy kepynge/ kepe in the holy gooft which dwelleth in vs. Thys thou knowest howe that all they which are in Asia be turned from me. Of which sorte are Phigelos and Hermogenes. The Lorde gene mercye vnto the house of Onesphoros / for heafte refreshed me / and was not asiamed ofmy chayne: but when he was at is ome he sought me out very disigently/a founde me. The Lorde graunt vnto hym p he maye synd mercye with p Lorde at that day. Ind in how many thynges he ministred vnto me at Ephe his thou knowed very well.

WEhe. H. Chapter. 4

Thou therfore my fonne / be kronge in the grace that is in Linife Jelu. Ind what thynges thou halte hearde of me manye bearings wytnes/the same delivner to saythfull men swhich are apte to teache other. Thou therfore suffer affice you as a good souder of Jesu Chist. No ma that warreth entangivth hym selfe with worldely busines/ a that because he wolde please hym that hath chosen his to be a souder. Ind though a man strine for a makery/pet is he net trouved/except he stry-we landully. Chelus had makery het is he net trouved/except he stry-we landully. Chelus had makery het is he net trouved/except he stry-we landully. Chelus had makery het is he net trouved/except he stry-we landully. Chelus had makery het is he net trouved/except he stry-we landully. Chelus had makery het is he net trouved hat laboreth must specifie the Lorde gene the understadying in at thynges. F

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Bemember that Jelus Christ beynge of the place of Dauld/role agayne from death accompying to my Golpell/ wherein I luffre troubless an envil doar/enen onto bandes. But the worde of God was not bounde. Berefore

I luf.

Electe

To Timother Than.

I fuffre all thynges for the electes fahes/thet they myght alfo obtavne that falaacyb/ which is in Chaifte Telu witheternall glow.

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Louenau. tcs.

It is a true layinge pf webe bead with bem we also hall lyne with hym. Yf we be patient me fhall alforangne with hom. Yf me benve hom he alfo thall benve be. Yf me helette not vet aby beth he faythfull. De cannot benve him felfe. Df thefe thongesput the in remembratin te and teftifye before the Loz De that they ftry pe not about 'eog bes: whiche is to novaofite but to permette the hearers.

& tudpe to thewe the felfe laudable binto God & a weekeman that ne beth not to be a hamed, bruiding the wor Deoftruethinilir. Innanna Iv and vayne voyces palle oner. for they hall entreace onto greater ongo blynes, and there mordes thall fret cue as both a cancre of who. homenecs fe nombre is Domeneos and Phyletos: which as concerninge the truth have crred , fayinge

Dipletos.

that the refurrecepon is pall all ready and do Deftrope the farth of druers pelones.

But the fure grounde of god remaynethis hath the feate: the Lorde knoweth them that are hys and let enery man that calleth on the name of Chift Departe from iniquite. Act. withfan dringe in a great house are not onely bellelles of golde a of felner: but alfa of wood and of carth/lome for honoure / a fome mito bythonoure, But vi a ma purge hom felfe fro foche telowes, he thatbe a bellet fanctifred bu to honoure/mete for the Lorde/and prepared buto all good workes.

Luftes of youthe anopde and folowe roth. tronince/faythe/ tone and peace / with them that

To Climothe. Lba.ib. that call on the Lorde with pure harte. folyl s bulcarned queftios put fro the remebayinge that they Do but gebre ftryfe. But the lernaut i. Wim.t.c. of the 402 De muft not ftryge/but muft be pea Eit.ib.c fable buto all men /a apte to teache/a one that can luffre the cuyll in mekenes/a can informe them that relift, pf & Fod at any tyme wyl genethem repentannce for to knowe the trueth/ that they mave come to them felues agayne/ out of the fnare of the deuplif which are now taken of hym at hys wyll. The the .ty. Lhap. Bys binderftand, that in the last dayce A Chall come perclous tymes. for p men

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halbe loners of they, owne felucs/concreons? hofters pou be curle digeahers difobe diente to father a mother/buthankfull/buholy/ buhynde/trucchienters/ flubboine / falle accitlars ryatours france Deloplers of the whiche are good/traytours/he day/byc myn ded/are by bpon volapteoulnes motethen the louers Thes was of Bod haurng ax lympirtude of godly liuin Prophelyed gebut haue benyed the power therof: a foche of the that abhorre. Df thys forte are they which entre in thuid iten to honles/a bavng into bon dage weme laden De holynes with fonne, which wemen are led be of diners luftes ener learnynge and neuer able to come unto the knoweledge of the triteth.

Is James and Jambres withftode Moces tuen to do thefe relyft the truth/when they are ofcornut myn des/a leawde as concerning p fapth: but they hall prenayle no lenger . for they madnes halbe bttered buto al men/as herrs was. But thou half fene the experience of my doctrone fallyon of lynynge / purpole/ tayth longe fufferpnge lone pacience perfeca

i. Cim. lit 1.40et.ib. Jude,i.f.

Jannes. Tambics Cro.ba.b.

cron

The Cultte of S. Daul.

tions/# afflictions whiche happened bnto mit at Intioche at Tconium a at Lyftra : Sobiche perfecucions I fuffered paciently . Ind from them all the Lorde Delyuered me. Ye all that wellyne godlye in Chaifte Telu, mufte foffre perlemerons. But the eupl men a bylceyuers Mall were worle a worle whyle they decerne

& are Decepued them feines.

But contynue thou in the thynges whiche thon balt learned friich ailo were committed unto the fernge thou knowest of whom thou halt learned them a for as moche also as thou halt anowe holy scripture of a chyl be/ whiche is able to make the wyle buto faluacyon tho row the fayth which is in Chill Jelu. for all fcripture genen by infpiracyon of so dismoft Scripture table to teache/to improne/to amende/ stoin Aract in ryghteonines pthe man of Boo may

be perfect and prepared buto al good workes. The.iib. Chapter.

Teltifyetherfore before God abefore

the Lord Telis Lhrift/which that indge quick a tead at his apperig in bys hing Dome /preache the word be feruent/be itin feafon oz out of feafon. Tappoue, rebute erhoute wall longe lufferyng a bottryne, for the tyme well come/when they well not tuffer Spholfem bottene:but after they ofon lules that they (whole cares prehe) get the an heepe oftcachers a thail turne thepr cares from the truthe falbe gene bato fables. But watthe

the worke of an Euagelift fulfglithyne offer wato the brtermoft. for I am now ready to be offered and the tyme

thou in all thonges/a fu dre abuerlitie/s to to

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berfeencio.

They p ha nenotrue favthe noz lust to lyue godly: feke euernewe Doctozes.

ton fou B Ce/A to la Sobi

Rett allt to co

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10,4 3tt buta belat Dthe A p prei 6 tha

Delpi Tios t thall! whor \$8

of Dr Eres Deto To Wimothe .. Tha.iit.

tome of my Departynge is at hande, I hane fought a good fyght, & hane fulfriled my cour S le and haue hept the fayth, from hence forth is lar de by for me a tronne of ryghteouines which the Los b that is a ryabteous in bge that gene meat that dape/notto me only but buto all them that lone bys compage, ABarte fpede to come buto meatonce.

for Demas hath left me/and leneth this Prefent worlde, ais Departed onto Cheffalo. Lollo.lif. nica Crefcens is gone to Calacia/and Citus buto Dalmacia. Dnly Lucas is to me. Cake Marke a biginge hym with the for he isin cef Luke the Lary buto me for to minifter, Ind Trebreng enangelift; hane I fent to Cphelus. The cloke that I left at Troada with Larpus/when then comcel byinge with the a the bokes but increally the partchement. Blerander the coperimyth by d memoche cupli/the Lord reward hym accopbyng to hys dedes of whom be thou ware al 10, for he withftode oure preaching fore.

3tmp foat anfwerpnge/no man affifted me but all fogloke me. I pjar e God/p it may not belayde to they chargis: * Potwithlading D the Lord affifted ma: & ftrengthed me/p by me ppeaching thaid be fulfylled to p bitermett/ sthat all the Gentyle ful b heare. Ind I was belyuered out of the mouth of the lyon. Ind ? Lorde Mall belyger me from al cuyl Doyng: hall kepe me bnto hys heanely kyng dom. Co whome be prapte for ener a cuer. 3men. k

Bainte Billea & Agnila/and the hontholde of Onelphoms, Eralus abode at Lozinthu. Crophimos I left at Abpletu fich. Bake fpe Deto come before Spynter, Eubol9 gretethip: &

The Epillie of S. Baul.
Bubes/4 lynus/4 Claudia/4 all the brethren
The Lorde Jelus Christ be with thy lpryte.
Brace be with you. I men.

The leconde epyftle witten frome Bome boto Cimothe when Paul was pielented the leconde tyme by before the & imperour Acro.

The Prologe vpon the Cpylle of S.

his is a thorte Epyttle, wherin yet is contayned al f is nedeful for a Chrice to know. In first Lha.he theweth what manera ma a bridge or curat ought to be

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that is to myt berteous a learned to preache a defende p gof ell/a to sonfounde p wetting of trullyng in wordes a mennes tradpepons/ which ever fraht agarnst the farth a carre as waye the confcience captyue fro the fredo that is in Emilinto p bodage of they owneyma ginacyons & innencyons/as though thole thin ges buldmake a man good in p lyght of god which are to no profet at al. In the fecond he teachethall Degrees/olde/ ponge/men/ wemt matters & fernautes/ how to behaire them felties as they whiche Chaile hath bought with the bloude to be the proper of seculper people to gloriffe God with good workes . Indi the thyrde he teacheth to honoure temporall rulars a to obeye them: a pet bringeth to chill agayne/a to p grace that he hath purchased for bs: that no ma fhuld thynke p the obedience of princes lawes or any other worke thuld infiffe bs before god. And laft of al, he chargeth toa. noy de the copany of the Robourne & heretikes. @be

The Epystle

Epyfile of Saynet Paul onto

The forfte Chapter.



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an Ipolite of Jein Chapte, to preache the faythe of goddes electe, and the knowledge of that truth whych is after godlynes/voon the hope of eternal lyfe, whiche ly fe Fod that can

not lye hath promyled before the world begane: but hath opened his worde at the tyme appointed through preaching, which preaching is committed unto me, by the commundemet of God our lauvoure. To Eins his natural lonne in the commen fayth.

Grace/mercy/a peace from God the father/

* El Deta for this canfe left I the in Crete that then which Ex bulbeff performe that which was lackynge a mothens halbelt or berne el Dersin enery cytie as 7 ap called opornted the. Y fany be fautelelle the hulband nerfears. of one wyfe hanvnge farthfull chyldre, which t. Eim. it are not Iclan deed of royote: nether are dilobe. +by hops & dent. for axbribop mufte be fautelelle as it elbers is al becometh p minister of god:not Aubbonne not one san of angry/no bronkarde/no fyghter/not genen to ficer chofen filthy fucre: but herberous one ploued good to gouerne mes/lobre mynded/ ryghteous/holp/teperate: peongreas slocke as cleucth buto the true worde of doc- cion in doc trone i he mave be able to erhorte with whol trone and lome learning and to improve them that fay lyuringe. o iti agaynt

The Epillicof &. Banl.

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forthere are many Difobebiet a talkers of panitie a byleaners of myntes / namely they of p circucilio: whole mouthes muft be floped & which peruerte whalehoules, teachonge thin. ace whiche they on at not because of folthe lucre. Die bernge nfthe felues/ which was a Brophet of they owne fard: The Cretarns are almares lyars/eurl beaftes a flome belies. The wetnes is true wherfore rebuke them harply & they may be found in the fayth a not takynge bede to Jewes fables & comandeme tes of men that turne fro the trath. Minto the pure/are all thinges pure / but ento the pare Bom, riid Defpled & bubelcuyng isnothyng pare:bate men the very myn des a colciences of them are Defyled. Whey cofelle p they know god: but it the dedesthey benye him a are abominables Difobedient a bnto al good workes diffome Dable. The. t. Lhapter.

Dide men Dide memen.

Fonge we enen.

At speake thou that why the becometh wholfome learnyng. That p elber me 3 be lober/honelt/diferete/fonnde in the fayth/in lone a in pacience. Ind the ch Ber weme lyke wyle, that they be in locke ray ment as becometh holynes: not falle acculars not genen to mache brinkunge but teachers of honelte thinges/to make the pounge weme fobre inproced to lone they; bulbandes to lone they chylozen to be diferete chaft hufwpfly: good & obedient bnto therz owne hulbades: p word of god be not eml fooken of. Younge Jonge me melrhewyle erhoate they be lobie mynded.

Aboue all thenges thewe the felfe an enfam ple of good workes to bucorrupt doctrine in boncave To Titus. Cha.it.

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honelive & with the whollome worde whiche can not be rebuked that he which with a deth may be afbamed banyna nothing in you that he may delezaple . The lernannteserhortets Sernanne be obedient buto theys owne mafters and to tes. pleafe in al thinges: not asswering agavn mether be pychers/but that they fiebe all good farthfulnes/that they may bo morthyppe to b doctryne of our lauvour god in al thinges.

Afor the grace of God , that barngeth fale sacion buto all men: bath appereth a teacheth vsthat we fluid deny ungodiones a wordly lates and that we thuld lyne lobie mynded/ erabteoully a godly in this presente world los hynge for that bleffed hope & gloryous appetrage of the myghty god/a of our lauyour Je in Christ which gave him felf for be to rebeme be from all burpahteoulnes, a to pourae ve a peculiar people puto him felffernently ac nen unto good workes: Thefe thinges fpeake/ serhoste/ Karchuke/ib all commaun bringe. be that noman despyle the.

The.in. Chapter.

Tarne the that they lubmytte the fele Offvers nesto rule a power : to obey the offy muft be ot cers/that they be ready buto al good beved. workes that they weake cupil of nomathat they be no frighters but loft: wewyngeal meakenes onto al me. for we our felues allo were in tymes palt/bnwyle / dilobediet/ deceyned in Dannger to luftes & to diners ma ners of voluteoutnes/lynynge in malicious nes a enuve full of hate hatpinge one another. ABnt after that the hyndnes & loue of our fa apour God to man warde appered not of the 4. Timo.t. D2009 ם ונם

The Epille of S. Baul.

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Mercy far dedes of ryghteouines whyche we wronght but of his mercy he laned bs / by the fountayn of the newe brithe/a with the renaringe of the holy gooft which he thed on ve aboundantly/ thorow Telus Chrift our laupour:that me an re fultifieth by his grace thul b be heyres ofeter nal lyfe:thotow hope & This is a true faying.

Df thele thinges I wold thou thal deft certifre they whyche beleue God/myght be bilp. cent to go forwarde in good workes . Thefe C thinges are good a promitable unto me. folyl the quettions and genealogies and branipae and fryfe about the law/ anorbe/for they are bnpjoffytable a luperfluous . A ma that is ge uen to hereive: after the fork a the leconde admonicion auovoe/temembiringe that he that is loche/is peruerted /a fynneth euen Damned by his owne in odement.

when I hall fende Artemas unto the/os Epchicus/ be biliget to come to me onto Ai chopolis. for I have betermined ther to won ter. Bringe Zenasthe lawear & Appolloson D they ioner Dilygentive that nothringe belace kynge bnto them. Ind let oures alfo learneto ercell in good waokes / as farfoath asnebe to quyzeth/tl at they benot bufrutefull. All that are with me falute the . Greate the that lone bein the fayth. Frace be with you al: Amen.

Wwytten from Archopolis a citye of Macebonia.

The Prologe to the Eppfile of &. Baul onto Philemon.

AR this Eppftle S. Paul thewetha godire ensample of Chusten lone. Berein we le howe Baul takethpoote Ducly.

i. Cim. i.b D.EL.g.d

Co Bhilemon.

Onesymos buto him / a maketh intercellyon whim buto his malter / a helpeth hym is all that he may a behaued him self none otherwyse the as tough he him selfe were the said One symbolic thinge yet he dothe not is power a auctoryte: as well myght have tone: but putteth of all auctorite a what source he myght of that hot hat what source he myght of that what what he myght of the dother work of the work

byldome teacheth Philemon to fe hys Dutye in Chrifte Jefu.

The Epystle

of Saynt Baul the Apolle buto Philemon.

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In the prefence of Jeln Chipfte, and brother Cimothens.

Unto Philemop heloned done helper ato the beloued Appya a to Brehippus our felowionidyer

to the congregacion of the houle.

Grace be with you & peace, from Gob onte

father/a from the Lord Jeins Chrifte.

I thanke my Bod/making mencio alwayes of the in my prayers/when I heare of thy lone flayth/which thou halt toward the Lord Je 10/8 toward at laynetes/so that the felowshyp pethat thou haste in the fayth is frutefull thorough knowledge of algood thinges whiche are in you by Jesuschist. Ind we have great tope a consolacion oner thy lone. For by the (brother) the saynetes hartes are comforted.

wherfoze though I be bolde in Chrifte to

The Eppfile to Bhilemon? enforme the p Swhich becometh p:vet for loues fake I rather beleche the though I be as I am ene Baul aged/a now in babes for Telu chrie Bes fahe. I belethe the for my fonne Dnefom9 3 whom I begat in my babes which ftyme paf fel was to the unprofitable but now profita. ble both to b a to me whom I have Cent home agayne. Thou ther fore recevue bim that is to (av:mone owne bowels/whom I wold favne haue retayneth to me that in thy frete be might have ministred buto me in the babes ofp gof pel. Acuertheleffe without thy mynde wolde Too nothping, that the good which springeth of the fould not be as it were of necellpte/but willyngip. Dapive be therfore Devarted fora teaton prion thultelt recepue him for cuer:not nowas a ternaut/butabonea fernaut/4 mea ne a biother beloue o specially to me but home moche more buto the , both in theflethe & allo in & Lord: Yfthon counte me a fclow/ recepne him as my felfe. Yf he haue hurte the/oz oweth the ought that lay to my charge: I Daul hane & wittett ib mone owne hand: I will recopen ceit. & a that I Do not fay to the home & thon owelte buto me cue thyne owne felfe. Enen fo mother let me enjoyne the in the lord. Cofort my bowels in photo. Eruftyng in thrne obe-Diece I wrote buto the knowing o thou will Do more then I far for. ABoreouer prepare me lodgring: for I truft through the helpe of your prayers I thalbe gene onto you. The fainteth Epaphias my felow presoner in Lhift Jefn/ Marcus Ariftarchus Demas Lucas my bel pers. The grace of our Lord Jelu Chieft

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be with rour fprytes, Imen. Sent fro Romeby Dnelymusa feruaut,

T 3 Brologe boon the fort Coonte of Saynet Beter.

Bys Eurite byd &. Beter maytte to them that were courted amonge the hethen and erhorteth them to Rande falt in the farthe to growe therin a to were verfect through al maner fufferyng & al-

Gaood workes.

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In the fyalte he Dedareth the inftifvenge of farth through Chartes bloube, & comforteth the with the hope of plyfeto come / a the weth me have not beferned it but p the prophetes movbefred it finide be genen bs / a as Linvit which redemed be out offpnne and al buclen nesis holy fo he ethorted to leade an holy con uerlacion/a becaufe me be rychly bonght and made herres of a ryche inheritaunce/to take bede that we lowfe it not agayn through oure ownensgligence. In the. t. Lhap he formeth Lhavite is the foundació a hed comer frone, wheron al are burit throughe farth / whether tibe Teme of Getyle/4 how that in chailt they are made preftes to offre the felues to god (as Chift dy bim felf)and to flethe luftes of the fiche p frahtagaynt p fonte. Ind fyit he tea. theth the in general to obey the wordly rulars then in weciall be teacheth the fernanntes to obeye their mayfters be they good or bad/a to fuffre wioge of the/ as Chrift fuffered wonge In the lift, he teacheth the wours to ober they hulbandes, pe though they be vale leuers /a to apparel them felues godire /a as it becometh holynes: Ind thertop the hulbaces futtre & beare the infymite of they wyues & lyne accor dyng to knowledge with them.

and then in general he exhapted them to be

fofte!

The.i. Eppft.of S. Beter

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fofte /tourteous/pacient/ a fren bly one to anos ther to fuffre for ryghteouines after theene fample of Chrifte. In the.ift.he exhorteth to fle fynne/ a to tame & flethe in fobrenes/wate thynge a mayer and to loue eche other and to know f al good gyftes are of god acuery ma to helpe his nerghboure with foche as he bath recevued of god/a fynally not to wonder/ but to relovce, though they multe fuffre for Chip. ites names fake / feynge as they be partakers of his afficcions/lo thall they be partakers of In the. b. be teacheth the his glorie to come. bythops a prefes how they finibe lyne a fede Christes flocke and warneth ve of the Denvit which on enery lybe lyeth in wayte for bs.

Bere Detet as other tene Apo. Tire do/ Montte letweth forth & treasure of mercy whi efte GDD had boude him felf to mene bes for emiltes take / a the omee ducty Suhat me Soilte Boud ma again

The fyzite

Epyflie of Saynet Peter the

The frate Chapiter.



Tefn Chyfte / to
them that dwel he
re and there / as
fraungers thosoughe onte
Pontus Falacya Lapadocia Afya / and Bethynya electe by the forknowledge of God the father/
through the fanctifyeng of
the spryte / buto obedience
and sprynkling of blond
of

Df 5.19 eter. Cha.i.

of Jelus Chailt. Grace be with you and peace of we both be parta.

k multiplped.

Bleffed be God the father of our Lorde Te kers of the fus Chrifte Swhiche through hys aboundaunt metere. mercye begat vs agayne vnto a lynely hope by he refurreccio of Jefus Chift from Death to miore an inheritauce immortal & bn befiled:# hat perviteth not/referued in heane for you! whiche are kept by the power of God through farth bnto faluacy on which faluatro is prepared all ready to be thewed in the last tome: in the which tyme ve mall rejoyce, thoughe no be fora feafon(yf nede requyze)pe are in hemones/through manyfol de temptacyons/that youre faythe once tryed/ beynge moche moze mervous then golde that peryfeth (thoughe it be treed to free myght be founde onto land! gloppe/a honoure, at the appearinge of Jelas Chrifte: whome ve haue not fene and vet loue bym/in whome euen nowe/thoughe ve le him not/ve beleue/a reforce to fove unfpeakeable eglowons:recepanng the ende of your farth the faluacron of voure foules.

Of which faluacyo baue the Brophetes en guyred a fearched which pphelyed of grace that fiul de come buto pou/ fearching whe os at what tyme of playte of Chaft which was in the Milde fpanifye: whiche fpapte tellifyed before pallios that ful de come buto Chrift the glowe p thul be folowe after: buto which Drophetes it was Declared/that not buto the klues but buto bs they full de mynyfter the thynges whiche are nowe thewed buto you of them which by the boly gook fent doune from hanes/have preached unto you the thyinges

Subiche



Che.i. Epillie

Tohich the angels Delyze to bebolde. wher fore grade by the loynes of your myne

Dut bue. ty agapne.

Des/be fober a truft perfectly on the grace that is brought buto you by the beclarying of Telu Lizilias obedyente chylbaen mot fathioning poure felues bnto poure ol De luftesoficnoren re : but as be which called you is holy cue fo be pe boly in al maner of connertacyo becanie enpl lynyn it fe maytten: Be pe boly for 3 am boly.

Ignozace iscaulenf ge.

and yelo be that pe cal on the father which +16v cure without respecte ofperson subgeth according to every manes workes le that ve palle the tyme of poure ppigremage in fcare.

morkes mal me be faythe is fene,

indged/fo: Afor as mochaspe know how that pe were as the inni not redemed with corrupty ble filner agolde/ foble fayth from poure barne connerfacton / Schich re te is/ fochare cenaed by p tradicios of the fathers : but with D the workes the preceens bloude of Lhail as of a lamb bn by which p defyled a without fpot which was orberned before the world was mate:but was declared in the last tymes for youre fakes, which by his meance haue beleued on Goo chat rayled him from beath a glozifred him/ that reure farth and hope myaht bein Bod.

1. £02.66. 8.0M.D. i. Joh.f. Doge.f.

In d for as moche as pe have purpfyed route foules thozow the forte in obering the truth for to lone brotherlye without favarage / fe p To che puri veloue one another with a pure hert fernente fred frely i ly: for ve are borne a newe/not of mortall feed beleurng p but of immortall by the worde of God which lyucth and lafteth for euer. for all defte isas Dhift/for graffe all the glow of man is as the foure to lone one of graffe. The graffe wyd dereth and the four falleth awaye, but the worde of the Lorde endureth cuer. Land thes is the worde whiche

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TEbe.t. Chapter. Wherfore lav a fibe at maifrioufnes all grie/a diffimulacron/ a enuve/ all bachbytyng and as new boine whe be the habes defrae that reasonable mylke, whiche is bithout corrupcio: that pe maye growe therin. yffo be that ve hade talted howe pleafaunt p Lorde is/to whom recome as buto a lyuynac Rone Dilalowed of men but cholen of God / & facrifyce. meryous: as yeas truyinge foues are mabe a wirtnall +houle and an holy pretthode for to offer by forvinall factifyte/acceptable to God be offered by Jeine Chifte.

poherfore it is contarned in the fripture/ beholde I put in Spon an head corner Rone for pf thom electe a precious:and he that beleucth on hym/ offereff itto hall not be afbamed. Unto you therfat which god/then belene he is paerpous: but buto them whiche belene not the Rone which the byl Ders refule D the fame is made the headitone in the corner, and a ftone to ftomble at and a rocke to offen be them which ftomble at the worde, a beieue not that wheron they were let . But ye are & tholen generacyon /a royall Bretthob /an holy nacion/and a peculicr people, p pe fullo ficm the bettues of hym that you out of darknes in tohys merueylous lyght/which in tyme patte were not a people pet are nowe the people of God: which were not on der mercye, but now have obtarneb mereve. F

*Dearly beloued Thelech you as ftraugers Gala. D.t. sprigrems/abitavne from nchiy tuftes/whi- 18.0m. ris thefreht agaynit & foule, & le that thou haue honeit conertacio among è Gentyls that they Subiche

Tpoc. riid Jaco.i.b

church/ & 2 obedièce of the berte is o wratuall 1500dy fa crifice mnit to our nepabbourcs/ makrit alm brippool of hym.

Cla.rrbin Kom.ir.c Blal, cevi wont.tri.e Actu.iig. b Clay. big. c Wrod.rir. Dice.g.d Rom.ir.c

The.i. Epille Boma rif whiche bachpte you as envil Doars / mavele voure good workes and prayle God in b bay of vilvtacron. Submyt voure felues onto al maner or dingu Dhediece ce of ma for the Loz des fake fobether it be bu torulars. to rulars/as buto the that are fent of him, for b punyfiment of carll Doces: but for the land of them that so well: for to is the well of god that ve put to (plence the ignoraunce of the fo-Irth men:asfre/s not as hanyng plibertiefor a cloke of malicionines but cue as the fernau Bom.rh.e. tes of god. Donoure al men. Loue brotherlyfe lythyppe. feare God, and honoure the hynge. Sernaun. ernautes ober your mayftere with al frat tes. not onely of they be good a courteous but allo thoughe they be froward. for it is thanke wos Cohe.bi.a threpfa man to: colcièce toward God endure of Coll.in.d. grefe/luffering wrongfully. f or what prayle b. £02.00. is it yf whe pe be luttere o tos poure tantes, vet take it paciently? But & yt when ye do wel ret *Dure cal futtre wronge a take it patiently/then is there lyngeisto thanke with God. Folome for here buto berelpe werexpe called for Dmitte. * Chrifte alfo inffered for bs/ leurnge ban en lample that pe foulde folome bys frepes Clay.lit.c whiche dyd no frame/neyther was there gple t. Joh,in. a foun de in hys mouthe: whiche when he was Clay.lin.b rempled rempled notagame: when he was but i.Eim.ii9 feted be threatened not:but comitted p caufe to hom p in dgeth ryghteoull px shich him aw * Chille ne felfe bare sure fpnnes in hys bodye on the tree/that we fhul be be Delpuered from fyunt/ barc oure fyuncs. and thul be lyue in ryghteonines. By whole Arypes ye were healed, for we were as thepe Clay, lig. b govinge aftraye : but are now returned buto the

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The it Chapitre. the theepherd a bythoppe of youre louies. Fe The.id. Chapter.

Yherople let the wines be in fabiecciou toynes. to they hulban bes that ene they which belene not the wor de/maye without b morde be wonne by the concreacion of b my nes: whylether beholde youre pure conerfacio f. Eim.iff.s toupled with feare. Dohole apparel thal not be edimard to broyded heare/s hanging on of gold:ether in pattyng on of gozavon sapparel but let the bpb man of the herte be on corrupt with a miche and quyet wayte, which wayte is before Boo a thonge moche fet by. fot after the maner in the olde tome byo the holy me. men which traited in God/tyce the felges/ & were obe diet to thepphalbades/ene as Bara Gen. toit. obeved Abraham/a called hom Lorde: whofe doughters yeare as longe as ve do wel:not berng afray De of enery tha Dowe.

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Lykewple pemen / Dwell with them accorbynge to knowledge genyng hononre bayes the wyfe as buto the weaker belleil: a as buto them that are herzesallo of the grace of lyfe/ that youre mayers be not let. + In conclution be ye all of one mynde one fuftre with another/lone as brethren/ be pea. L. Cor. bifa cifull be courteous / not ren dayinge envil for auflinether rebake for rebake: but contrarve wyle/blelle:remembrynge that pe are theran Pountof tocalled even that pefhalde be beyzes of blef and.rri lynge. Yf any man long after lyfe and loneth iRom.th to legood bayes let bym reframe hys toung i. Chel. vo from capil/s hos lyppes that they fpeake not 10 fal.gres gple, Let hom elchae envil and de good / let hymicke peace/s enfuett. for the eyes of the AOS DE

The. i. Conthe of &. Defee

Lorde are over the ryghteons: shys eares he open wate thepapapers . But the face of the

Lorde beholdeth them that do cupil.

ABozeoner who is it that well harme you D of re foldie that which is good: Mot with. flandrence happy are ve pf ve ferfire for evalte. pufnes fake. Ye & feare not though they feme terry bie to you mether be tronbled: but fanctifee the Lorde God on poure harted . Hercade alwapes to gene an answere to enery mathat arefu you a realon of the hope that is in you / that with mehnes and feate : hanying a good conficience / that when they backby's you as curt boses they mave be afgamed for as mo the asther have fallety acculed poure good co neclacron in Mhist.

Trisbettet of the worl of God belo) that ve falfre fat well derug:then for cavil dovne. 4 -for as mochas Quill hath once faffered for Tomes the infle for the in infle / for to brongs he to abod a was holled , he pertayapage to the Bellic: but was advekened in the sparte.

In Sphiche Sparte he allo we't and preached water the lyptes that were in victor / whiche were in tyme patter belobedient Auben the lo ge fathering of To bake be exceding partently inthe dapes of fice , while the arche was a micharpus aberia feamo (b is to lave bin.lon Ice, were lesied by water, whiche frantieth ? haptyme that now fancth vo: not the puttonge aware af the frith of the flethe / but in that a gesdeun frience confenteth to God by the te Increasion of Teans & matte / whiche islon the

FER. DL. Materia evalutande of End ktisgone in heane / an. Ruc. fug.f. gels/powers a myght faboued buto bym.

Gene a rea fou of you re Doctryn

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The fin Chapitre.

Das moch as Chill hath fuffered for we minte psin the flethe:armeyour felues lyke be partetas wyle with plame myn D: for he which kers wyth fuffereth in p fleft /ccafeth fro frane p Chrifte in be hence for war de foul de lyne as moch tyme fufferynges as remarneth in the fleth:not after the luftes of me woll ofmen/butafter the worl of God. fogit is fuf. haue ours focient for be that we have fpente ptymep is parte worth palt of the lyfe after the myll of the Bentple: hom in bys malkyng in wantonnes/luftes / Dronckennes glozve. in eatyng: Dinchig a in abominable y wlatey.

Indit themeth to them a Grange thong, that pe runne not al fo with them buto p fame (the Dead) ercelle of ryote, and therfore fpeakethey cuyll are the inof you whiche thall gene a comptes to hom noraute of that is redy to indge quyche and bead, for God/for buto the purpole verely was polpeli pra they p be thed buto the (Dead) that they Willbe be con. Dead from Dempned of men in the a-the/but thul de lyne this world befoje God in the lpryte, Che ende of all then haue no

gesis at hande.

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* Be ve ther toze Diferete # fober/ that ve mave be apt to prayers. But aboue al thinges makething banefernet lone among you. For lone x coue, ne of cuery reth b multytube of fonnes. Be pe herberons troffe but one to another/a that without grubgring. Is loue loketh enery ma bath recepued the gofte monifter the not on fame one to another/as good minifersof the fenal then. manyfol De grace of God. Yfany man fprake, ges but let hom talke as thoughe he fpake the wordes fuffreth all of God. Yf any man minifter lethom do it as thonges. of abilite/which God minifreth bnto him. That god in al thyracs may be aloryfyed tho row Jelus Chilt kto who be prayle a dominion forener a whyle p world franceth. Anie.

flette.

* Dathe

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Dearly

The. i. Poiltle

reth with ravane iv Dhuite.

Ded fuff: Dearly beloued be not treubled in this brate whiche nowe is come amonge von to try von shrift hall as thoughe fome ftrafige thyng had bappened buto pou:but reiovce in as moch as ve arepar D tetakers of Chaiftes pallyons/ that when hive glory appereth we mave he mery and glab.

yf pe be rayled byon for the name of Linia happpeare ve. for the fpayte of gloap and the ipavte of God refteth ppon you. On theya part be is envil (poken of: but on voure parte be is

alozifred.

Se that none of von luffre as a murthe ter/02 asa thefe/02 ancuell Doar / 02 asa bu. Tybodre in other mens matters. Yf anve man Intfreasa Chriften man let bym not bealba. epfthe fon med:but let hym glouffre Fod on hys behalnes of god fe.for the tyme is come that indacment mult mul be all begynne at the houfe of God, x Yf it freft begonne at bs/what fifal the end be of the which none mave beleue not the golpell of god: Ind of the trahe . teons fcally be laued: where thall the bigodly butthozow and the fynner appere: woherfoze let the that b famefper fuffet accor bynge to the well of god commet that Lhift they foules to hym with well doynge, as bn. to a farthfull creatoz.

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fcorged/& be faucd/ went thorow what thall y danacyon of

The. v. Lhapter. De elders which areamong you/ Ter horte, which am also ancider a a wyt. aifohe biet nes of the afflicevons of Chailt, and alfo a par & ond bube taker of the glorye that thalbe opened: fethat lenersbe. pe febe Elpiftes flocke Sobiche is amonge you takynge the ouerfyghte of them , not as thoughe ye were compelled thereto / but wyllyngly:not for to delyze of fylthy lacre 7 But of a good mirn de/not as thoughe ye were lot-839

of 6. Beter. Chap.b.

des ouer the * paryfres butthat ye bean en * paryfres fample to the flocke. Ind whe the chefe theep the greke her de thal appere re that receyue an incorup hath lottes

tiblecroune of glorge.

Lykewple pe yonger submyt youre selues paryshesoz bonto the elder. Submit poure selues energe dyoscles man one to another: knet your sclues toge butowhich ther in lowlinges of mynde. For god resysteth the preses the proude of geneth grace to the humble. For bishops Submyt your selues therefore under p mygh are appoint the hande of God, that he may crast you whe ted by lot the tyme is come. Laste all yours care to him or eleccion for he careth for you.

Be sober and watche/for voure admersary goddes the denyllas a rowngelyon walketh aboute/ worde to sekpnge whom he may denoure: whome resy them. sed faste in the fayth/remembringe that yed Mat. vi.e but fulfyll thesame assictions / which are Lu.rh.d kappointed to youre drethen that are in the Rome. To worlde. The God of all grace / which called Posal. sin.d you but his eternall glory by Chryste Jesus / which be a shall his ownesself, after ye have suffered a lytel pointed to afflictio/make you perfecte: that setile/strength suffresin and stablisheyou. To him be glorie a domit this word. nion for ener/and why the worlde endureth:

By Syluanus a faythful brother buto you (as I suppose) have I written breflye, exhorting and testifying howe that this is the true grace of God/whering hande. The companyons of your election that are of Babylon/faluteth you and Partus my some.

Grete ye one another with the byte of lone.

Prace be with you all whiche are tir

Chrifte Jelno. Imen.

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T 3 Prologe byon the fecound Cpeffle

Dispulle was waytten agaynft them whiche thought that Chaviten favthe myght be yole and without workes) whe pet the promes of Lhuilt is mate be byon that condiction & we hence forth worbe the wol of god /a not of the flethe. Ther fore he exhoateth the to exercyle the felues biligetly in bertue a al good workes / therby to be fure that they have the true faythe, as a mankye. weth the goodnes of a tree by his frute. Then he comen beth & magnifpeth the golpell & wol that men berken to that onely a to menes me tryne not at al. for as he fayth there came no Brophetical feripture by the wol of man / but by the wyl of the holy gooft, which onely knoweth the wol of God:nether is anye feripture of minate interpretacio: that is to fay may be otherwyle erponnbed then agreyng to popen places a general articles a to the conenauntes ofgod a al therett of the feripture,

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And therfore in the secode he warneth them of false teachers is shuld come, a through preaching costs decein salse workes to satisfy their concreousites with al/huld deny chill/which he treateneth in three terrible examples / with the fall of the angels/the floud of Pase/a oner trowing of Zodom a Gomdre to describe them in their insociable concreousines/prode/stomborne/a disobedice to al temporal rule a anctorite / in their abominable whordome a spocrify that a blynbe man may sethat heprophesyed it of the popesholy wiritualize which denoured the whole world in their concreousines/lyning in al lustes a pleasure a rayning as tempo.

of &. Beter, Chap.i.

temporal traces. In the ith he theweth p in the latter dayes the people through unbelefe a lacke of feare of the indusement of the last day thathe end as Epiceres wholy gene to p flesher which last daye that yet furely a shortly ecome layth he/for a thouland peares a one daye/is in god at one. In die sheweth also how terry-ble that that day shalve/a how sodenly it shat come: a therfore exhortesh all men to loke erreshly for it/a toppepare the solues against er in good lyning. Hynally/The syste chapter sheweth how it shald go in the tyme of the pure a true gospel. The, how it shald go in p tyme of pope a menes bectryn. The ishhow at the laste men shald beleve nothing nor feare God at all.

The seconde

Epplie of Saynet Peter.

Juson Peter a fernamit and an apolitic of Jelus Chilly to them whyche have obtained lyke precious faythe with we in the righteoniaes that comethofoure God and famour Jelus Lips fie. Grace be with you, and peace be multiplied in the knowledge of God and of Jelus ours Lords. Accordings as his godly power hath genen unto be all thinges that pertains but o lyke a godlynes, though the knowledge of him that hath called be by vertue a glotys, by p meanes where are genen duto becarilent a molt greate promytes, that by the helpe

The. S. Eppffie

of them ve foul & bevartetakers of p gobly nas ture in pre fire the corrupcio of worldire lut.

Ale & lac. Ind here vnto gene al biligece:in your fayth Beth thele: *mpnpfter vertne/s in bertue knowledge / & e foch lyke in knowledge temperace/e in temperancepa workes is cience/in pactence godines/in godinesmo bivad and therly kynones/in brotherly kynonestone. for Pfthele thinges be amog you & are plenon berftan

Deth not Re mea.

meth.

teons they wyll make you that ye nether hall & Subat p fay be vole or unfruteful in the bnowledge of one the of Chry Lord Jefus Chuilt. But he that tacketh thefe thynges is blyn De and groveth for the mave with his hand: and had forgotten that he was pourged from his olde francs. Wherfore brethie gene the more biligece for to make pone callyng a electio fure. for yfve do lock thinges ve mall neuer erre. Te a by this meanes an entryng in halbe myniftred bnto you abounbat tre into the enertallyng hyng bome of our les-De lanyour Jelus Chilt.

kes / mare a that he fayth.

wherfore I well not be negliget to you al. D. waves in remibiance of foch thonges though De & hath that ye knowe them your felues a be alfolla-Soche wor blyfted in the prefent truth. Morwithladyng I thynke it mete(as longe as I am in thista. beinre that bernacle to ftere you by by pattyng you in rehe is electe membrauce/for as moche as 3 am fure home the trine is at had that I must put of my ta hath p true bernacle ene as our Lord Jelus Chrift hath thewed me. I wil enfoarce therfore on enery fy de pe myght haue wher it to ftere wp p reme braunce of thele thinges after my beparting. * For we folowed not decenable fables/which we opened buto you the power a commynge of our Lord Jefus Christ but with oure epes

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of & Beter. Chap. .

be fawe his maieftie / euen then verely when Mat sbi be receyned of God the father honour a glozy: e when there came foche a povce to hom from ercellet glogie: This is my Deare beioned fonnein whome I hane belyte . This borce we beard when it came fro heaven, beynge wyth

him in the holy mounte.

we have allo a ryght fure word of prophete wheranto pf pe take hebe:as unto a lyaht that fineth in a Darcheplace / pe bo well butril p bay dawne a the day farre aryly in your har tes. F So that pe fortt know this p no prophe. f. Cimo. .. fe in the fcripture beth any payuate interpretacio. For the feripture came neuer by the ford of man: but boly men of god fpake as they we remoured by the holy gook. Thehe. Lhap.

Dere were falle prophetes amoge the people/ euen as there falbe falle tea. thers ambg you why che prenely thail baynge in Damnable feetes ene Denv. mae the 11.020 that bath bought them / a bing boon them felices Copft bamnacion a manye

hal folow their Damnable waves by which & falle pso waye of truth thatbe eupli fpoke of, a through phet make koncteonines fal they in farned wortes ma nebesbea. be marchaun byle of you bhole in bacment is mogelt bs notfarre of a they Damnacion flepeth not. allo pre-

for yf God spared not the aungels that fon uayle, and ned/but caft them Downe into bell and bely. that becam nered the into chaynes of barknes, to be kept le we hane into indaement/nether spared the olde word- no lone to be,but faued Roe the erght preached of rygh the truth. tonines / and brought in the finde bon the ti-Thef.t wollbest the bugodly and turned the cytics and cour-Madom and Comos into affes:ouerthes teoulnes is

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Ffather of them/Damned them: a made on the an enfam them, and ple unto althat after fould lyne bigodly. Ind they pread in Lot vered with the buclenly councelacio shyinge,co. of the wycked / delynered he. for he beynge Spoence in enghteons a Dwellyng amonge them/infern-Sworkes is ge/a hearynge/ vered hys ryghteons fonle fro or denveng dave to dave with their lawfull dedes. The af Chaile Lord knoweth howe to delyner the godh out of the temptacion, and how to referre the buinfe buto the dave of indgement for to be pur nythed mamely them that worke after the flee the in the lufte bucleunce and Delpyle the ruters. Diefampteons are they and fahome & Seare not to fpeake empli of them that are in auctorate. When the angels which are greater nothe in power and myaht recepte not of the Lord raplinge indgement agapult them. But thele as bante beaftes / naturallye made tobe saken and destroyed, weake curl of that they knowe not: a mal perpose through they come Deliberation / and recepte the rewards of but erafteoulnes.

They count it pleasure to lyne delicionly for a feafon fpottes they are a fylthines lyuingat pleafure /s in difcerneable waves feating in rou/haninge eyes ful of a duoutrye a that cannot ceafe to fynne, beaplinge unftable fonles. Hertes they have exercised to coucteonlies. They are curled chyldren / and have forfaken the right way a are gone aftray folowing the way of Balam the fonne of Boloz/whichelos ned the reward of burrghteonines : but was fam, rry rebuted ofhis iniquitie, The tame & domme beat / speaking with mannes a boyce / forbat the folyanes of the Drophete,

Balant.

of S. Weter. Chap.in.

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Thele are welles without water /a cloubes carred about of a tempett to whome the myll Inde 43 Moarchnes is referned for euer . for when they have fooken the fwelling wordes of bamitte they begyle with wantannes thosow p intes of the flethe/them that were clene efcawithut now are wrapped in errours. They nomps them libertie and are them felucs the honde fernauntes of corrupcion. for of whom bener a man is overcome buto the fame is he in bon bage. for pf they / after they have elca. ved from the fylthenes of the world thorows the knowledge of the Lord and of the faniour Telus Lhrift, they are vet tangled agayn ther mand ouercome: then to the latter en de worl a soyth them then the beginninge. for it had bene better for them not to have kanowne the wave of erghteouines , then after they have *It is betknowen it/to turne from the boly commann, ter not has bement genen onto them. It is happened on, ne knowe to them accordinge to the true pronerbe: The the truthe bogge is turned to his bomet agarne and the the notto lowthat was wellhed, to her wallowinge in line after. the myze.

Toh.vin Rom. vi.z Debr. bi.a Bat.rn.

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The.iv. Chapter.

Disisthe feconde epyftle that I nowe A wipte bute vou beloued / wherwith 3 tere by a warne youre pure myndes , to call to remembraunce the wordes which were tolbe before of the holy Drophetes, and alfo the i. Eim. ii commaundement of vs the ApoRics of the los beand fauvour.

Chrefyafte bn derftande that there hal come in the last dayes /mockers / which wyl wal teafter their awne luftes a lave: Wohere is the

The. H. Epyfite

Inde.i.f Eze, ru.f

E. Eim. if promes of his compage: for fence the fathers Dyed all thynaes contynne in thefame ellate Swherin ther were at the beginnyng. This ther knowe not (a that wellyngive) howe that the heavens a great whyle a go were and the eth that was in the water, appered by oute of the water by the worde of God / but the whiche thinges the word that the was perplied once dowen with the water. But the beauens bete Iv and earth whyche are now are kept by thela me wos de in flose and referned buto frae la garna the bare of indgement and perdicion of bugodly men.

i. Ebel. b Ave. in.a idr.du

Dearly beloued be not fanotaut of this one thynge/how that one dave is with the Lorde as a thouland yeare, athon land yeare an one Day. The Lord is not flacke to fulfell bis promes/as fome men counte Cacknes : but is par cient to be warde, a wolde have no man lot, but wold recepue al men to reventaunce.

Repertheleffethe day of the Lord wylcome as a thefe in the nyght/in the whyche dave the beauens hall perpite with terrible noves a the elementes that melt to heet, a the earth with the workes that are therin hal burne.

Yfall thefe thonges mail perome what ma L nerperlones ought ve to be in holve conuerla. tion and go dines/lokynge for an hallyng be to the company of the daye of God in whiche the beaucus thall perythe with free and theele mentes thall be confumed with heate. Rener thetelle we loke for newe heavens and a newe earth according to his promes where in Diele leth erghteoulnes.

Wherfore Dearly beloned / feyng that ye loke

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of. S. Weter. Cha. H. in fuche thynges, be biligent that ve mare be Bpo. ert.

frande of hym in peace, mithout fotte a bn. Ela.leb.c pefeled. Ind inppose ve that the longe fuffe- e. this ringe of the Lorde is faluacyon /cuen as oure marly beloned brother Banl /accordyng to imidome gene unto hym /whote to you / yees all moon in enery epytile weakinge of foche tonges:amog which are manye thinges hard be bnocrita o which they pare belearned & meable/perment/asther de other feroptures mto they owne belleucevon. Ye therfore belo ud/leynge ye knowe it before han de/beware Mye be alfo plucked awaye to the erronre of he wyched afall fro vour owne Redfaffnes/ but growe in grace/a in the knowledge of our Lorde a lauyour Jefus Chift. Co whom be dowe both nowe a for euer. Binen.

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The Wiologe byon the thre Epillics of S. John.

Bysfyifte Epittle of &. John contay nethy doctrone of a pero apolic of Chailt: a ought of ryght to folowe bys golell. for as in hys golpel be fetteth mty true farth/a teacheth by it onely all me whelaued a reflored buto the fauour of god igarne enen to here in thre eprite he goeth a wink them that bolte them felues of farthe : mtontynne without good workes, and teabeth many waves that where true fayth is! hete the workes tarve not behrnde, and contary that where the workes followe not hreis no truefaith/but a falle ymagynacio and Witter Darchnes.

dnk

of . John

Ind he wapteth fore agapuft a fecte of here tyhesewhich then beganne to benye & Chine Spascome in the flethe and calleth them ber Intichailtes, Sobiche fecte goeth nowe in bet full Copinge. for thoughe they Denye not open by with the mouth that Lhailte is come in the flefte vet they beny it in the harte with their Doctryne and lyuynge. for he that wilhe in flifped and faued throughe bysome worker the fame Doth as moche / as be that Denveth Limit to be come in the flethe leyng & Link came onely ther fore in the flethe that he find De fultifve bs/or purchale bs pardon of our Tynnes/a burnge beinto the fauoure of God agayne and make vs herzes of eternall ivfe with hys workes onelye and with hys bloud. the bynge without and before al our morkes.

So fyghteth thys epille both agaynte them that wribe laued by they own good workes and also agaynt them that will be faued by fayth that hath no lust to do workes at al land kepeth vs in the mydle waye, that we below in Christ to be saued by hys workes anche, then to knowe that it is oure duetye for that kyndnes/to prepare oure seluces to do the com maundement of Fod and to lone energy mathy neighboure as Christ loned hym/seking with oure owne workes Hodes honout, and ours negaboures welth onely and truspice to have eternall lyse/a all that God hath promysed by through Christes deservinge.

The two laste episties though they be short/ret are godly ensamples of lone and faith/and do sanous of the sprite of a true

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Epille of S. John the aposte.

John hercas in hos golpell aas Daul a De ter in theyappales teacheth frall o milifrenge offayth a tel mercy cometh by Lhailte or lye Montall other respecte :a the what oure Dutre isto boagayne forthat kynonelle g lake.

Che fruit & hapter.



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Subiche Pat was from the bearmynge/ which we has ne hearde, which we hav

he fene to ourcepes, whiche we have loken bpon/is oure handes have handled of the worde oflyfe, for the lyfe

appered / we have fene a beare wytnes and hewe onto your eternal lyfe whiche was in the father: a appered buto vs. That which we banefene a hearde/Declare me bnto vou/ b ve mave hane felowshippe booth be: and that our fellowethyppe mape be with the father and hes some Tefus Christe, Indthes mute me bute you that oure fove be full.

Ind thysisp todinges which we have heard of hom & Declare buto von/p god is lyght/a in borm is no Darchenes at all. Yf we fave p weha Lyght is ne fellewillpp to him: a vet walke in darchnes doctringion welve/s bonot the truth. But a yf we walke Clyill in (lyght)even es he is in lyght / then base me

fela

The.i. Epuffle felonthyppe with hym and the blond of Tet Meb.ic.d 1. Det i. D. Almil hys Coune clenfeth be from all finne. &

Yf we lavethat we have no lynne, we berep pf me con. ne oure felues/a truth is not in bs.

felle oure Sphichecan notipe/ Cedto forgene them

Yfxwe knowledge oure fynnes/he is farth fonnesgod full a full to forgene be oure fonnes/a to clenle vs fro all vnryghteouines. Yf we fave / me have not franco/we make hom a loat/ a bog hath ump. wozbe is not in bs. The. D. Chap. 4

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Y lytell chyldre, thele thynges write I bnto you that ye fynne not:pfany man fpnne petwe haue an aduocate with the father Jeine Chailt, which is ryahtecus : a helt is that obtayneth grace for ourefrance:not for your france only but allo for the funnes of all the worlde. Ind her by weare fure that we knowe hym pf we kepe hos xcommann dementes. De that farth/ knowe him's kepeth not his comaun demêtes Bethat ke. is a trarya the peritie is not in hym. Doholot peth godes uer kepeth hys worde/in bym isp lone of god parfect in dede. Ind thereby knowe we that Soe are in him. De that fayth he by beth in him ought to walke euen ashe walked. K Wethe Twyteno newe comann demet bn to you but that olde comaun demet whiche ye hear De from the begynninge. The old coman B De that he Demetis the worde, whiche pe hear de fro the begrununge. Agayne a new comanndemet 3 Barknes/ & Supte bnto you/ a thyng that is true in hym/ a alfo in von: for the Dartines is palt , & p true Tright nowe thyneth. The that layth how that he is in the lyaht, a yet hateth bys brother / isin onfor him barknes enen bntyl this tyme. De that louch

neth Goda **walkethas** Christ did teth/is in

moz de/lo-

knoweth not what **Chuithath** bye brother aby beth in the lyght, a ther is noDIS. John. Chap.b.

ne occafpon of cupil in hym. De that hateth his but be that biother is in barines a walketift barines/ Touethis in and cannot tel whyther he goeth, becaufe that lyght & Soo Darines bath blyn Deb bro eres.

Babes I mapte buto you how that your fyne chaift hathe

nesare for genen von/for hys names fate . I Done. wapte buto you fathers, howe that ye knowe Chrm that was from the beginning . I wive buto you youge men/haw that ye have ourred me the wyched. I wayte beto pon lytel chylbie how that ye knowe the father. I wapte bis to pou fathers howe that re knowe hym that was fro p begrnnnng. I winte buth pon pog men/how that yeare ftronge ap wood ofgob abpteth in you: a ve haue ouercome p myched.

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Sethat ve lone not the worlde/nerther the thrnges that are in the world. Yf any ma'lone the world the loue of the father is not in him. for all thatis in the worlde as the lufte of the dethe the take of epes | a p par de of goodes) worlde loisnot of the father bitt of the world. and the ueth not worlde vanythetha wavere the luft therof:but Cob. bep fulfylleth the well of god / aby beth cuer.

Aptell chyl Die/it is the laft tyme/sasye has ne hear de how that Antichatt fhall come / cue now are there many Intichaiftescome alrea. by, wheeby we knowe that it is the last tyme, Intichis They went out from be but they were not of ts. for vither had bene of valther wolde no. Doute haue cotynned with vo. Ent that fortup ned that it might appere p they were not of va

Ind pe hane an oyntmet of the bely good, & re knowe all thruges. 43 wiete not unto. you as though re knew not the trueth, bur as though pe kneweit/a knowealfo that no tre tometh of trueth. who is a lyar but he that de nygih

teth what

Dethat los uethshe

The fratt Brate

enyeth of Iclus is A hill the lame is the Intichail that denyeth the father and the lonne. Wohosoener denyeth the sonne, the same hath not the father. Let therfore abyde in you that same which ye heardefrom the begynnynge. If that which ye hearde from the begynnynge Mall remarne in you ye also thail cotinue in sonne a in the father. Ind thys is the promes that he hath prompsed we even eternal lyfe.

Here ye le that Links a fynne ca not dwell to gether for chuices forthe fygh teth agayn fte fynne.

Thys hane I waytte onto you concernyinge them that dyscepue you. And the anoyntyinge which ye have received of him/dwelleth iyou and ye nede not that any mateache you but as the anoyntying teacheth you at thyinges / a is true / a is no ive: a as it taught you/ even to bybe therin. And now babes aby de in him p whe he hall appere / we mave be bold a not be made alhamed of him at his comying: If ye know e that he is ryghtcous/know also p he which followeth ryghtcous/know of him.

Cholde what love the father hath them at the on vs/that we shall be called for nes of God. For the scanse the worlde knoweth you not/because it knoweth noths. Derely beloved/now are we p sonnesosgod/a yet it doth not appear what we shalke. But we knowed when it shall appear we shalk by the hym. For we shall se hym as he is and every man p hath this hope in the pourgethhim selfe ene as he is pure. We holoener competeth some is none to that he appeared to take awaye oure synnes/s in hym is no synne. Is many as by de in hym / synne not: who sener synnes/s in hym is no synne. Is many as by de in hym / synne not: who sener synnesh, but not sene him/ne

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Babes let no man becerne you. Be that weth God and realiteoufnes, isrrabtcouscue as he is rech. taughte of teous. De that comptted fynne, is of p benyll/ his forpte. 5 for the beurl fynneth fence the begrnning. for this purpole appered the fonne of god/to low. Job. bib le the workes of the mupl. who foener is borne of god fruneth not: for his leed remarneth in beed that homie heran not franc becante he is bothe of is the bolve god. In this are the cheldie of God knowe/s goot. the thyldre of the denvil, wholoener wethnot erabteonines/isnot of god/nether be that loneth not his brother.

for this is the tropnace that ve hear de fro the begunnung that re thulb love one another not as Layn which was of p wyched a flewe Chisbother. Ind wherfoze fiewe he him becan fehis owne workes were eurll a hys brothers cood. * ABarnavle not my hiethie though the world hate you. We knowe that we are tranf lated from + Death unto lyfe hecaufe me loue p bethie De that loueth nothis brother abyteth foe that loin beath, noboloener hateth his brother / isa manficar. Ind ve knowe / that no manficar bath eternal lyfe aby byng in him.

Berby percepue we loue that he gane his lyfe for be/a therfore ought we also to gene our ly ues for the brethre, who focuer hath this worldes good /a levth his banther haue ne de a fint with ophiscopattion from him bow owelleth the love of god in hym: May babes / let banot lone in worde nether in tonge: but to the dede in veritie: I for + therby we knowe that we Pare of the veritie/a can be fore hym gaved our hartes. But pfoure hartes cademune ba god is greater the our hartes, a knoweth all thenis bosne of

Lone is the fratte viecept a cante of al other.

De that toneth is efcs Bed beath. netbnet/is in deathe # bath net eternal lyfe.

thep bath na compastob/ loucto not God.

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*By lone marde. pelthbym Telfe from fonne/is Croge in p farth cob. foz. histparte. Taye wor. are they Ek De:

*By lone ges. Beloued pfoure hartes codempne venot we knowe then have we truft to godward: a what former p we are in we are we that receive of hym becaute we he that truthe a pe his commundemetes and bo thole thinges have gay which are pleasing in his light.

eth colcien. And this is his comaundemet that we belene ces to God on the name of hys lonne Jeins Chrift, a lone war de. one another as he gaue comaudemet. Ind he we that her that kepeth hys comaundemetes/ dwellethin

him a he in him: a therby we knowe that there aby Deth in vs of the ipiete which he game vs.

firoge in p stay the first of t

hes intrifee Lytell chyldes / peare of god/a hane one cofrom from me them: for greater is he that is in you / thm are they he that is in the worlde. They are of hwold be that denye atherfore speake they of the worlde / and the Lytisted be world heareth them. We are of Cod. He that come in the knoweth god/heareth vs: he that is not of god fushe; heareth vs not. Herby knowe we the wreces peritie/and the speece of errouse.

Beloned/let be lone one another/fer lone co meth of god. Ind energ one that loneth: 15 bot me of god/a knoweth god. He that loneth not/ knoweth not fed and fed lone. In the

knoweth not god: A fer god is loue. In this appered the loue of god to be ward, because b

DIS. John. Chap.iid.

god fent his only beaotte fonne into the Sould that we might lyue thosow him. Derin is loue not that we loued god/but that he loued vs/# fent his fonne to make agremet for one francs God bath Beloned pfgod fo loned bs/ we onght alfo to clone one another. Ao ma hath fene gobatany tome. Yf we loue one another/god dwelleth in ve/a his lone is parfect in ve. Gerby know we that we Dwel in hime he in be:breanfe he hath Loue iscogene vs of his frete. Ind we have fene a to tedifpe/that the father fent the fonne/ whiche is the lanyour of the world. who loener cofelleth that Telusisthe fonne of god / in him Deed. Joh.i.b. tethand a be in gob. Ind we have knowen & beleued the lone that got hath to bs . God is loue/s he p Dwelleth in loue/Dwelleth in god: a goo ingim. Perin is the lone parfect in beb we fould haue truft in the day of indacment. D for as he is enen fo are wein this monde.

Chere is no feare in lone bnt parferte lone ca. Rethonte all teate for feare hath parnfulnes. De that leareth is not parfect in love. We lone hint top ge toned be tout. Yf a man fay: I tone god and yet hatchis brother he is a lyar. for how can be that loucth not his brother whom be that los he hath fene lone god whom he hath not fene, neth not and this comann bemet hane we of him p he his brother which loneth god foul blone his brother alfo, loneth not

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The. b. Lhapter. Taholocuer beleueth & Jefus is Charft A is borne of God. And energe one that loueth him which begat loueth him alfo which was begotten of him. In this we knowe that welone the chyloie of gob/when welone goo Tob.rif. D a hepe his comaun bemetes . Chisis the loue a.rb.b of god/that we kepe hye comaun Dementes / & Bohe. b.a

theweth be a token of

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The.i. Eupfie

Fayth is oute bicto. rye.

his comandemetes are not arenous. * foral 1. Loz. rb.c, that is bome of go bronercometh p world:and this isp victory pouercometh the world ene one faith, who is it pouercometh p would but he whiche beleueth & Jeins is Plonne ofgod: This Jeins Chift ishe that came by watet & bloud not by water onelye: but by water and B

30h.14.d

blond. And it is the fracte that beareth witnes because the space is trueth. (forther arethre which beare recorde in heanen / the father the morbe Ta the wholv goode. Ind thefe thre are one.) for there are thre whiche beare recorde in carthe)the frete & water/a bleu be/ & thefe thre are one. Yf we recepue the witnes of men p witnes of god is greater . for this is p witnes of god , which he tellified of his fonne. De that beleueth on the foune of god hath the wit nes in him telf. & De that beleneth not God/ hath made him a lyar/becanfe be beleueb not the recorde that God gane of hys fonne . Ind thisis that recorde howe that God hath gent bnto be eternall lyfe, a this lyfe is in his fonnc. De that hath the fonne, hath lyfe: a hethat hath not the fonne of God hath not lyfe.

In Chara is the lyfe eternall.

Thele thinges have I waytte buto you that beleue on thename of the fonne of god:that ye maye knowe howe that ye have cternal lyfe:4 that pe maye belene on the name of the fonne of God. Ind this is the trufte that we haue in him:that ve we are any thing according to his Soyl/be heareth bs. Ind yf we knowe that he heare be / what former we are / we knowe p we hal have the peticions that we delpre of him.

Yf any ma fe his brother fynne a fynne that is not bnto beath/let him are / & he thall gene him lyfe for the p fynne not buto Death. Ther

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to a france buto beath for which far I not that Synne bu ama fouto prave. All vnepghteenines isipn. to death

ne/a there is fynne not bnto Death.

we knowe that wholoener is borne of god fynneth not; but he that is begotten of aod kepeth him felfe: a that worked touched him not. we knowe that we are of go b: athat p would De that is is all to gether fet on wyckednes. We knowe home of that the fonne of God is tome/a hath gene be God fon. a mynde to know hym which is true: a we are neth not in him p is true through two forme Tefu chaile This fame is very Fod: a eternal lyfe. E abes kepe pour felues from ymages. Imen.

The Counde Coville of Saynet John.

De Elder to the electe Labr and her chyldren which I lone in the truethe a not I only but alfo al b knowe the trueth for p truthes fate which Divellethin vsa faibein vsfor euer. Woith you be grace/mercy/a peacefro god thefather/afrom the Lord Jein Thrift the Conne of the father in truth a loue. I recopled greatly that I founde of thy chyldren walking in trouth as we have recepned a comaun bement of the father. and now beleche I the lady not as though I was tea newe comaun demet voto the but that la. me which we had fro the begynnynge that we Lone is the finid lone one another. Ind the is the lone s that we find walke after ims comaute metes. Chis comaundemetis (that as pe hane hear, detrom the begynnyng) ve thild walke in it. for many decemers are entred into p worlde which confelle not that Telus Chrifte is come

fraft commautemet

in p delhe, This is a Deceyner a an Intichaift. Lone The.iff. Eppfile

Loke on youre felues, that we look not that we have woughte but that we maye have a full rewarde. Wholoener transgresseth a by beth not in y doctrone of Lhist hath not god. He that endureth in the doctrone of Lhiste,

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bath bothe the father and the fonne.

Yether come any onto you a bryngenot his learning: him receive not to hone: nether by d hym god frede. For he p by d beth his god frede ispartaker of hys curl dedes. I had many this ges to write onto you/neuertheless I wolde not write 18 paper a puke: but I trust to come onto you/s speake with you mouth to mouth that our cope maye be full. The sonnes of the electe space grees you. I men.

The thyrde Cpyfile of Saynce John.

De Elder buto the beloned Cavus! whome I loue in the trueth. Beloued 3 Whein all thynges that thon prof pereded and faredelt well enen as thy foule proliereth Treiopled greatly which brethren came/a tellifped of the tracth pisin p howep walkelt in trouble. I have no greater tope/the for to heare bow p my Connes walke in veritie. Beloued: that doeft to faythfullye what forner thou boeft to phiethie/s to fraugers whiche bare wytnes of thy lone before al the cogregacio. which brethre whe than higed for wardes of their ionep (as it belemetin god) thou halt do wel: because that for hys names Take they went forthe toke nothinge of the B Bentyls. De therfore onght to receyue foche/ that we allo night be helpers to the fructhe.

a montime matter of the

Df Saynet John.

I wrote buto the congregacyon: but Diotre thes whiche loueth to have the preeminence amonge them recepneth be not. Woherfore pf I come | well declare has Dedes whichehe Dothe left page on ve with malterous works nether is therewith cotent. Aot oncly he hyne felfe recepacth not the brethren:but alfo he forbydoeth them that wolde,and trafteth them

out of the congregacyon.

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Beloned folowe not that whiche is envil but that which is good . De that both well/is of God:but he that Doth eupli/farth not God. Demetrins hath good report of al men and of the truth: yeand we our felnes alfo bearere corbe and ve knowe that oure recor de is true. I have many thynge to waytte : but I wyll not with pake and penne witte buto the. for I truft I fall forthy fe the and we that fpca he mouth to mouth. Deace be with the. The louers falute the. Grete the louers by name.

The Bologe boon the Epille of S. Baul to the Bebanes.

Boutethys Epyfile hathe care bene moche dontynge and that among great learned me, who foul de bethe anctor therof: Diuerfeaffriming that it was not Banles:partly because the firts

lo bylagreeth and is to bulyke hys other Cois fles and partely becaufeit fan Deth in the fecounde Chappter/thys learning was confic med to be warde/that is to lave / tanghte re bythem that hear Deit them lelues of p 1020. Rowe Banl tellifveth Fala.i. that he recev. ded nothers gofvell of maner by man/batim medi.

The Biologe.

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mediativ of Ebuit a that by renelacio. Mohet fore fare they/fernge this man confesseth that he recevated his doctrine of b Apollies, it can not be Bauls, but some discryle of the Apole les. Rome whether it were Baules / or no I farenct/but permyt it to other mennes in bae mentes/nether thytike I it tobe an artycle of any mannes fayth but that a man mape Dout of the auctor. Abovecuer many there bath ben whiche not onely hane Denved thes & prale to have bene Suptten by any of the apolics but have allo refu fed it altogether as no catholike or godly pylle because of certayne tertes wi ten therin. For frate it layth in the fort: itis impostytle they which were once lyahted /# tiane tafted of the heanely gyft a were become partakers of the holy good/a hane taked of good worde of god & of the ower of worlde to come pf they fal and de be renewed agam to repentaunce or conerlio. Ind in the.r.it lay eth/pf we lynne willingly after we have recep ned p knowledge of the trueth/there remap. neth no more farrifyce for finnes but a fearful tokyng for in dgemet a violet fpre/which that deftrove the aduerlaryes. And in the. rg. it lay etho Elan found no way to repenta uce or io uerivon no thoughe he loughte it with teates/ whiche textes lave they found: that yf a man forme anymore after he is once baytyled he id no more be forgene/a p is cotrary to al p firm thre/a therfore to be refused to be catholyche a go bly. Unto which I answere: yf we finibe Denpethis epilie for those textes fake, fo mul De we denye fratte whatthewel whiche in hys Fg. Lhap. affermeth & he which blasphemethe holpe The Brologe.

holpe goolt/fiall nether be forgene here nor in the worlde to come. Ind then Marke whiche in hys.in.cha.fayth, b he that blat hemeth the boly good/Wall neuct hane forgenenes / but malbei danger of eternal danacio. Ind thrib ly Luke/which farth: there halbe no remifio to him p blafphemeth p fpzyte of god. ABozeouce Joh.in his.i.pille layth, thete is a lynne bito death for which a ma (bulde not prave. Ind. q. De, q, yfa ma be fled fro p buclenes of the world through p knowledge of p faufour Jelus Chulte the miapt in agayne: his ende is worle then' beginnyng, ap it had ben bet. ter for hom neuer to hane knowed truti. and Daul.n. Eim.ib, curfeth Blerander the coper impth delyzyng the loz de towarde hym accoz Dyng to hye de des which is a franc that ether pillie fould not be good or à dierander had fonned pall forgenence, no more to be prayed for: wherfor feyng no feripture is prynet inter Pretacio: but must be ervou ded accordyinge to p general articles of our fayth and agreableta other open textes a confered to lyke lentices/ why fould we not undftade thefe places it lyhe renerece as we do the other/namely wheal remnant of the pille is lo godly a of jogrcat fearnpng. The.i.place in p. vi.cha. wyll no mo then o they which know o truth/a pet wyllpagly refuse the lyght/achoferather to Dwell in darchnes/arcfule Linift a make a mocke of hym (as p pharifes which whe they were oner tome fo feripture a myracles & Chill was the bety Bellyas pet hab fuch lut in iniquitie p they for foke him perfecuted bym / t. Dyd all p hame that conl de be ymagened/tohem) can not

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not be tenneb(eis Deoniam) layth the Gre he to be connerte D: that is to lave / loche malycyous bukyndnes which is none nother the the blafphemynge of the holy gook Deferueth that the forte hall neuer come more atthem to connert them / which I belene to be as true as any other text in al the feriptare. And what it meant by that place in the.r. Cha. where be farth of me frane willingly after me haue rerevued the anowledge of p truth, there remay neth no more facrifyce for frane / is beclared immediatly after. for he maketha coparison betwene Moles & Chill laveng of bewhich Defpifeth Molestaw/oved went mercy:how mothe worke punythmet is he worthy of that treateth flonne of god ond fote/a couteth \$ blond of p concnaunty by which blond he was fanctifyed/as an buholy thrug a blasphemeth the wrote of grace, by which words it is mani felt phe meaneth none other by p foze webes then the forme of blasphempe of the sprite. for them that fynne of ignorauce of infirmi tie/there is reamedie/but for bren that unos weth the tructh / pet wpilyngly yeldeth hom leifeto fonne a colenteth bntop infe of fynne with fonle and body a had leuer lye in fynne then have by spoyloned nature healed by the helpe of the forpte of grace a malycious perfecuted the truth: for hom 3 fave there is no trameby: the waye to mercy is locked by/4? topapte is taken fro hym for his vinhanheful tics fake no moze to be geuen bom. Erouth it ispfa ma can tourne to god a belene in chill/ he must be forgene, how depe fo eucrhe hathe Tynnedebut & well not be withoute the fpapte and

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The Prologe.

a foche blathhemers that no more have the tois rite offered them. Let euery man ther fore feare god & beware p he velde not hym felfto ferne tynne, but howe ofte forner he fynne let lym begynne agayn a fraht a frethe / a no bout/he hal at the last ouercome / a in the meane tyme pet be bno mercy for Dhiftes fake becaule his hart worketh a wold farne be low led fro bno the bodage of frune. Int pit fareth in the ri. Clan found no war (cis Abctonia) to be co werted a recociled buto god and reftored buto his brathanght agapn/ thoughe he fought it is wares /p text muft haue a iprituall eye. for @. fan in feilyng his bytthtpaht befppleth not one by that teporal promoció phe ani de hane bene Loz d ouer al his beethien a kynge of the countre but he allo refuled the grace and mercy of God the fpirituall bleffrige of abraham & Ilaac/a all the mercre that is prompled be in Lhifte Schiche faul De haue bene his fede. Df this pe le that this eppftle ought no more to be refuled for holve/go dire/a catholicke/then the other autentiche feriptures. Row therfore to come to our parpole agayne thought thy sepyfle (as it farth in the firt) lay not the grounde of the fayth of Lhiste pet it buyl octh compngly theron pure golde foluer / a precoonfe ftones/appoint the prefte hobe of Limite worth friptures incuptable . Moreoner there is no worke in al the feripture that to playnly decla wo the meaning a lignificacios of the factify 09/ceremonies/& figuresofthe old tellament sthisppftle:in fo moch that of wortful blondmes malicionsmalice werenot the caufe:this. spekie onlye were mough to wede outeofthe r in hartes

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The Epillicof S. Daul. hartes of the papiftes that cakred hereip of in Difveng of workes cocerning our facrametes ceremonies/and al maner tradicions of theve ofone inuencio. Ind fynallye in that ye fe in & E.that he had bene in ban des appylon for chie fes fake /a in that he fo myghtelye Daynethall to Chaift, to be faneb thaongh him / & fo careb for the flocke of Linia that he both wrote and fent / where he hear De that they begonne to farnte to comforte courage and frengthe the with the worde of God / a in that alfo that he Cent Elmothe Baules Dilciple both verteous Soel learne D/8 had in great thuerence/itisea. fre to fet he was a faythfuil fou tof Chie Acg and of the fame Doctrone that Eymothe was of re a that Danl hym felfe was of and that he was an Apolite oz in the Apolites time or nerethere bnto. a feyng thys epyftle agreeth to all the reft of the fcripture / pf it be in Differently loked on bow that dit not be of aucto. eite a taken for holy feripture?

The Epystle

of Sarnet Paul unto the Debrues,

The frate Chapter.



D in tyme past dinersly a many wayes, frake ento p fathers by p Prophetes: but in these last I dayes, he hath spoken buto bs by his sonne, whom he hath ma de heyre of althings: by whom also he made the world, which

fonne beyng p byrghtnes of his glozie, a berge

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We the Debrucs. Chay. 3. pmage of his fubliance / bearinge by all then aes with the worde of his vower , hath in the owne perfon purged our fynnes and is frtten 18fal.t. h on the righte hande of his maieftre an hie/s i. Beg. ba is more excellet then the aungels, in as moche as he hath by inherytaunce obtained an excel-

a lenter name then hane they.

for buto whiche of the aungels farde he at anye tyme. Thou arte my fonne, the Day be Blat. mbi gate I the. and agayne : I write hys father and be halbe my fonne. Ind agavn , when he birnaeth in the friste beaotten fonne into the worlde, he farthed no all the annacis of God hall worthrope hrm . And of the aungelshe fayth: De maketh his aungels fretesand hys minpftresflammes offize. If nt bnto the fonne he farth: Dod thy feate fhalbe for eucrand cuer. The cepter of thy hyngdome is a ryghte Byle of tepter . Chon hafte lened ryghtconincs and gladnes is hated iniquite . wherfage Lod whrehe is the holy good. God hathanounted the with the ople of glad.

nes abone the felowes. Ind thon Lord in the beginning half lay de the foun dacion of the carth. Ind the heavens are the wordes of the handes . Ther fall pereft but thou Balt en dure. They al Mal were olde as both a garmit/ and as a befinre halt then change them / a they hall be channged. But thou arte al wayes, and thy peares mall not favic 4. Unto which of the ampels fay be he at any truc: byt on my ryghthan De tyl 7 make thone enemiesthy fote Role. Er they not Bfal, eiz all ministrynge Spartes / fent to minister for i. Cos. rb their faires which malbe herres of faluacion?

Bal.c. in Bfat, riff

E The h. Chapter.

ADJICE. I III

The Epillie of &. Banl. Yfthe def Therfore we oughte to gene the more plers of hede to the thonges we have berde left Moles we we perplie for yf the words which was ho ce fo arehen by angels was Redfalt: fo that enery trafmondy pur greffyon and bilobedience recepned a inft ter compence to remar De: howe thall we elcape ve mythed: Sohat thall we delpyce fo greate falmacion/ whyche at the be come of fratte began to be preached of the Lorde hom them that feife , and afterwarde was conformed bito make a be warde by them that hear be it / God beas mocheof ryinge Spytnes therto, bothe worth francs and Linvil. wondersalfo / and with dinersymiracles & xmyacles guftes of the holye goofte / accordynge to his are called come will. france be-De hath not onto the amaels vat in fubice.

caufe that cion the worlde to come fwherof we fpeake. 15 they be aly But one in a certagne place wytnesed / faringne token ge: what is man / that thou arte mynofull of and an eny hym . After thou had beft for a ceafon made Det 'profe, then lower then the aungels : thou crouncite othe thing him with honour and glory and haft fet him pie pica. abouttly workes of thy han des. Thouhalte thed is go put all thringes in febiccion buder his fete. Des word. In that he put all thonges buder him/he tefte

nothynge that is not put bu ber hym. Rener. theleffe we yet fe not all thynges fub dned but hym that was made leffe then the angels/we fe that it was Iclus, which is cromned with glozve and honoure for the fufferyng of death that he by che grace of God muld tait of wath for all men.

for it became him for Cohom are all then C Mai.rri. ges, and by whom are all thynges / after that Mal.ron he had brought many fonnes vato glory/that Ela, bin, o he finde make the Lorde of they talnacion verfecte

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Co the Debrues. Cha.if. perfecte thosow fufferinge. For he that fancty. freth and they whiche are fanctifreth are all of one. for whyche canfes fake be is not afbamedto cal them brethen laying: 3 wil beclare the name buto my brethien / a in the my d. Des of the congregation wil I prayle the. and agayne. I wil put my truft in him. Ind agayne: behold here am I and the chyl dien whyche

God hath geuen me.

for as moche then as the chylozen were partetakers offiche and blonde, he alfo hom Dieg,till. Dielfe tykemple toke parte myththem / for to i. Loz.rv. put donne thorowe death him that had lord. Chyppe ouer Death / that is to fave the Denvil and that be might deliver them, Sohneh thorowe feare of Death were at they lyfe in Daur ger of bondage . for he in no place taketh on hom the aungels:but the feed of &braham tabeth be on him. wher fore in althinges it became hom to be made lyke onto his biethan p he myght be mercyful and a farthful bre prefte in thonges concernona God/for to Bourge the peoples Cynnes. for in that he him felfinffered a was tempted , he is able to fucher the that are tempted.

The.in. Chapter. Therfore help brethen partakers of the celeffyall callyinge / confrberthe Lemballatour and bre Brefte ofonre Profestyon Christ Jelus whiche was farthful to hom that made hom egen as was Mofes in all hys houle . Ind yet was the Rum,th man counted Swathy of more glory then Masfes: In as moche as he Sobrete bath prepared the house hath mod honoure in the house.

Guerp

The Eppfile of &. Baul

Earty house is prevated of some man. But he that orderned all thinges is god. Ind Mo see verely was faythfull in all hos house / as a minuster / to beare wythes of the thunges/which shald be spoke after ward. But Chryste as a some / hath rule over the house / whole house are we so that we hold fast the confrdence and the resoftings of that hope / but the enderne of the confrdence when he

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wherfore as the holy good fayth: to daye yf 18 pe Matheare his bovce/ harden not your hartes after the rebellion in the bave of tempta. cion in the wylbernes / where youre fathers tempted me proned me / and fame my wor. hes el. rearelonge . Woherfoze I was grened sopth the generacion , and lavde . They erre cuer in they hartes, they berely hane not kno. men my mapes fothat I fware in my wrath that they finide not enter into my tell . Cake hede brethen that there be in none of you an cuvil harte in bubelene that he thul de departe from the lynnige God : but erhoate one ano. ther bariy whyll it is called to dave left anye ofpou were hard barted thotow the deceptfut nelle offonne.

Fysite lab-Kannce is fayth.

when the content of Chille of we kepe fare but the ende the force substance, so longe as it is say de to daye of ye heare his vorce, harden not yourchartes as when ye redelied. Howe he it not all that came oute of Egypte in der Moses But with whome was he despleased. I weares of whome was he despleased. I weares of whose he not despleased with them that spuned: whose earhaceswere over the work in the desert of Moshome say.

Plurtig.c

Co the Debrues, Cha.iid. te he that they fould not enter into his rellibert bato them that belened not: Ind we fe p they could not enter in becaufe ofwonbeleue.

T The.iin. Thapter. Et be frare therfore left any of beforfa kynge the promes of entrynge into hys reft fhuld feme to come behinde . for buto be was it Declared /as wel as buto them . But it profyted not them that they hear De the worde beraufe they whiche hear De it/compled it not with kfaythe. But we whiche haue beleued / do enter into his reft / as cotrary wyle he lay b to the other: I have fworne in my wath , they fall not entit into my refte. and that wake be verelye longe after that the workes were made and the foundacion of the worl de lande, for he frake in a certanne place of the feuenth Day on this tople. Ind GaD TO by d reft the fenenth Day from all hye Soothes. Ind in this place agayne: They that not come into my reft.

Beynge therfore it foloweth that fome muft enter ther into and there to whom it was fruit preached entred not therin for bubcleucs fake Agarne he apornted in Panid a certarneprefent bayafter fo longe atyme/fayinge as it is & Synne rehearled: this bare pf ye heare his boyce / be is cur wos not hard harted. Fogpe Jofue had genen the ke/ from reft/then wold not be afterward haue fpoken whiche all of another bay. There remagneth therfore pet malt grafe a reft to the people of God . for he that is en that enter tred in his reft with xcrafe from his owne wor into prefte hes as god dyd from his.

Let baffuby therfore to entre into that refte confeience L lett any man faule after thefame enfample:in in Chaft.

as farth is the grounde ofal gra cz/ cuen fo is unbelefe p route of al fynne. Pfal. riff. Gene, 1, a

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to bubelefe. for the worde of God is gurekes and myghty in overacion and tharper then a my two edgefwearde, and entreth thosoughe, cuen buto the biny dyng a fon der of the foule and the frete and of the toyntes and the maty: & imbgeth the thoughtes and the intences of the hert:nether is there any creature inniffble in the lyght of it . for all thinges are naked & bare buto the eyes of him: of whom we fpeake,

The Epyfite of S. Bant

Cair. ro. 19 LERRICA

i.Coz.it.

The. b. Chapter. Epng then that we have a great he 102clt/whych is entred into heanen (Imeane Jelus the fonne of God) let be hold our professio. for we ba-

ne not an bre Dieft/which cannot have copal fion on our informities : but as in all poyntes. trmpted lyhe as we are : but yet without fynue. Let we therfore go boldelye buto the feate. ofgrace/that we may recepte metree/a fynde.

grace to belve in tyme ofnebe.

* for enery hye prefte that istaken from smonge men is orderned for men in thrnges. pertaynynge to God to offer gy fres and facry. foces for fonne: whiche can have compativo on the ignoramt and on them that are oute of p mare/becaule that be hym lelfe atfo is compa fed with inframitic. for the whyche inframit 15 tics fake be is bombe to offer forfynnes / as well to his owne parte, as for the peoples. and no man taketh honoure buto hym felfe/ but he that is called of God / as was Aaron. Enen fo lykewyle, Thayle glorifyed not hym fctfe/to be made the hye prefte:but he that fay. de bnto hym, thou arte my fonne / thys daye begat I the glorifeed byen, Ishe alfoin ano.

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Wothe Debruce. 2 m.bi. ther place (peaketh: Choujarte a preft for ence after the order of Belchtlebech. Frohich in the dayes of hysflethe byb offer by prayers and fapplicacios with ftronge cryinge a tea. Blattice res bnto him that was able to fatle him from Death: and was also hearde / because of his godlynes. Ind though be were Goddes fonne pet learned he obedience, by those flinges which he luflered and was mate parfarcte/ and the caufe of eternall faluacyon boto all them that obey hym:and is called of God an tipelt Preft after the order of sie elchife bech.

wherof we have many thynges to lave! Sphiche are har be to be bttered: becanle ye are bull of hearpinge. for when as concernynge the tyme, ve cught to be teachers / vet bane penede agayne that we teache you the fride pronciples of the wor de of God:and are becoone fuche as hane ne de of mylke / and not of Geonge meate: for cuery man f is feed toyth mythe is inexperte in the worde of ryahteout nes. for heis but a babe . But fronge meate belongeth to them that are perfecte, whiche thorom cultome have they wyttes exercised to indge bothe good and cupil atfo.

> The.vi. Chapter. Derfoze let be lone the Dectrone pertaynynge to the begynnynge of a Chillen man / and ict vs go bnto perfection and nowe no more lay

foundaryon of repentannee from dead wozkes and of farthe towarde God ofbartrme of Doctryne and of lavinge on ofhandes a of refurrecepon from Death/and of eternalitad. rement. And so well we do plod permitte. AF COR

The Epiffle of &. Baut.

#.Pet.h.d for it is not pollyble that they which were on relyghted and have taked of the heavenlye gyfte, and were become partetakers of the ho in gook, and have taked of the good worde of God, and of the power of the worlde to come: yethey faule, thuld be renued agapne onto repentaunce: for as moche as they have (as concernying the lelies, crucyfeed y lonne lof Cod

a freihe makrige a mocke of hym.

for that erth which Drynketh in the rayne/ which cometh ofte bpen it and byngeth fouth is erbes metefor them that brelle it / recepneth bleilynge of Cob. Butthat grounde Schiche beareth thomes abwars is reproned and is mye bnto curfynge : whole ince is to be butned. Penerthelelle Beare frendes wetrnfte to sebetter of you and thonges which accompany faluacyon though we thus freakc. for god is not buryghteous that he fhulde forgeth you re worke/and laboure that procedeth of lour/ which loue ve the weth in hys name, which ha ue ministred bato the favactes, and vet mony fer. Yee/and we befrie that enery one of pon thew thefame diligence to the fla bliffyng, of hope/fuen buto the ende: that pe faynte not/ but folowe the which thosow fayth a pacience inhereth the promples.

Cen,rrig -

For when God madepro ues to Abraham/ because he had no greater thrnge to sweare by he sware by hym telfetaringe: A nicky I will blesse the and multiplie the in dede. And L so after that he had targed a longe tyme / he ensoyed the promes. We en verely sweare by eym that is greater then them seluce / and an othero confirmings the thrnge / is amonge them

Wothe Debrucs. Cha.bu. them an ende of all strote. So God wollonde very aboundantive to thew buto the hepres of promes theftablenes of hys counfayll / he ab-Ded an othe that by twoximmutable thyages & Etwo to (in Sphiche it was unpollyble that God fhulde murable the) we myght hane perfect contolacion/which thringes & hanefled for to botde fall the hope that is let promyle before ve whiche hope we hane as an anere of the other the foule both fare and febfalt. Which hope alfo entreth in into those thringes whiche are within the vavle whyther the fore runner is for vsentred in/ I meane Telus/ that is ma De an hye Brefte for ence / after the order ef Delchiledech.

Tebe. bil. Thanter.

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Dys Belchyledech hynge of & alem/ A (which bernge prefte of the mofte lipe God met Abraham / as he returned agayne from the flaughter of the kynges , and bleffed hom: to whom alfo 3 braham gaue tythes of at ternghes) fratte is by interpretacyon kynge of trabteouines after that he is honge of & ale, that is to fave: hyng of peace/with out father/ without mother without hynne and hath ne ther begynnynge of his tyme nether pet end of hyslyfe: but is lykened buto the fonuc of Bod a contynuetha prefte for cucr.

Confrder what a mathes was buto whom is the Datriarche Abiaham gaue tythesof the worles. Ind berely thefe chribten of Leny whiche recepte the office of the prefte haue a commann dements to take accordinge to the lame tythes of the people, that is to fave of there brethren ve thoughe they fronge cute ofthe lornes of Abraham. But he Schole it m. The Epille of & . 19 aul.

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thes of Abraham/and blested hym that had p promyles. Ind without nave sayinge / he whiche is lest / receive th blestynge of hym whiche is greate. Ind here men that dre/receive tythes. But there he receive th tythes of whom it is wytnested/that he lyueth. Ind to saye the truth/Leny hym selfe also whiche receive th tythes / payed tythes in Abraham. How he was yet in the lownes of hys father I braham when Abelchisedech met hym.

Yfnowe therfore perfeceyon came by the presshode of Leurtes (for onder that presse hode the people recepted the law) what need it further more that another pres shulde refe after the order of Melchise dech/and not after the order of Aaron. Howe no doute / yf the presshode be translated then of necessite must

the lawe be translated alfo.

for he of whom these thruges are spoken exertarneth unto another try be, of whiche nemer man served at the austre. For it is enident that our loade spronge of the trybe of Juda/of which trybe spake Woles nother acconcerning

gepachtobe.

Ind it is yet a more envoent thing/pfaker the limittude of Welchiledoch / there aryle another piete / whiche is not made after the lawe of the carnall commann dement: but after the power of the endelesselve. (for he testifyeth: Thou arte an piete for enerafter the order of Welchysedech.) Then the commann dement that went afore/is disanulled/because of her weakenes a unprosytablenes. For the lawe made nothing e perfecte: but was

Bla.tir.

Cothe Debrues. Chap. bib. was an introducció of a better hope by Sobich

hope/we drawe upe buto God.

and for the caufe it is a better hove, that it was not prompled wythout an othe. Thole pre ftes were made wrthout an othe/ but thes prett with on othe by hom that favde buto bi. The Lorde (ware, and wyll not repet: Thou Wal. Lie, arte a pref for euer after the order of Abelchifebech. Ind for that caufe was Telus a ftablif mer of a better teltament.

and amonge them many were made 10 ze-Res because they were not suffered to endureby the reason of Death. But thes man becaufe be enduretheuer hath an enerlallynge

preffliod. De herfore he is able alfo euer to faue them that come buto God by bym / fernge he ener lyueth to make intercellyon for bs.

Doche an bre Breftit became be to bane/ which is wholy harmlelle bn Defpled feparat Chiff one from femers/ and made hpar then heauen. facrifred which nevert not bayly (as yonder bye Dre- purged all tes) to offer by factiffee / fythe for hys owne fynnes. fynnes and the for the peoples fynnes . for that byd he at once for all when he offered by hom felfe. for the lawe maketh men Breftes/ whiche have inframitie: but the worde of the othe that came fence the lawe maketh the fonne prett/whiche is parfecte for euer more.

Wahe, vin. Chapter. f the thruges which we have fpoke! threis the pyth / that we have foche an hye preft that is fytte on the ryght hande of the leate of maieltie in heaven/ and is a minister of holy thruges and of p very ta bernacle which God pyght/ and not ma. fos

The Coulle of S. Baul

ederb bre piett is orderned to offer auftes and facrifyces: wherfore it is of necellite that thes må hane fome what alfo to offer. for he were not aprefie pf he were on the earth where art preftes that according to the lawe offer arfres Sphiche Dzeltes ferue vitto the enfample a tham me ofheanenly thynges:enen asthe answere of God was genen buto Bofrs when be mas about to fpnyficthe tabernacle. Eake hebe (farde he that thou make all thrnges accorbringe to the patrone thewed to the in the mounte.

Ero.rrb. Betu.baif

Mow hath he obtayned a more excellent of tyce/in as moche as he is the mediator of a better tellamente/which was ma be for better Biomples. for yfthat frafte tellament bab bene fautelelle: then foul De no place haue bene lought for the seconde. for in rebukpinge them he layth: 15 cholde the dayes wyll come (farth the Lorde) and I myl frupfhe boon the houffe of Afrael and byon the houlle of Inda/ a newe teftament : not lphe the teftament that I made with they, fathers at that tyme, whe Louenaut I toke them by the handes, to lede them oute of the lan de of Egypte/for they cotynued not in inrteftament/a Tregarded them not faith

Dicre. Krti

the Lorde. for this is the teftamet that I well make with the houle of Ifraell : After those Dayes fayth the Lorde: I well put my lawes in they? myn des ain they hertes I myl wayte them/ and I wylbe they God/and they halbe my people. Ind they that not teache/ energe man hpe negghboure/and euery man hpe brother/ faginge:knowe the Lorde. for they hall kno-

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To the Debines. Chap, it. we me from the leak to the molte of the. For I withe mercyfull oner they; buryghteonimes and on they; france and on they; iniquities. In that he layth a new tellamet/he hather abrogate the olde. Pow that which is difanulted a wered olde/is redy to vanytheawaye.

The.ir. Chapter. Bysfyatte tabernade verciy hab oz bi maunces a fernonges of Fod a mould Ip bolynes. * for there was a fore ta bernacle made, wherin was the canbellyche and the table and the theme bread whiche is called wholy. Hut wythin the ferende vaple was there a tabernacle which is called holvest efall which had the golden fenter and parck ofthe tellament onerlay de roun babont with golde /wherin was the golden pot with Man na/and Barons rodde that ipzonge / and the tables of the teftament. Dacr the arche were & Charabins of glorye Badowinge the feate of grace. Df whiche thynges we will not now fee ake particularly.

the Preces went all wayes into the frace tabernacle and executed the service of Fod. But into the seconds wente the hye Press alone/ once energy care and not with cute blands/ which he offered for him selfe/a for the ignorance of the people, where with the holy goods this signified that the waye of holye thynges/ was not per opened/whyle as per the foul tabernacle was sandyng, which was a simility be for the tyme then present/a in whiche were offered gystes and sacrifices that coulde not make the minister parfects / as persaynings

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The Epittle of S. Bant

to the tonkience with only emeates and bith bes and dyncre wellhynges a inlifyinges of the flethe which were orderned until the ty-

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Abut Chille beyng an hee pick of good thyngesto come / came by a greater a a more parfecte tabernacle/ not made with handes/p is to laye/not of thys maner buridyng/nether by the bloud of gotes and calnes: but by hys owne bloude he entred in once for all into the holy place/and founds eternall redempcio. K

For pfthe blonde of oren & of gotes and the allhes of an heyfer/whi it was ip; whiled purefyed the buclene/as touchynge the puryfyinge of the fiellhe: howe mothe more shall the blonde of Christe (whiche thorow the eternal sprite offered hym selfe without spot to God) pourge youre consciences from dead workes/ too to serue the lynynge God.

(.Pet.i.d (.Joh.l.b Bpoc.i.d. i.Petr.14. Kom.v.b.

And for the cause is the mediator of the new techamet/that thorow death which chaused for the redemption of those transgreages that were in the fride techament/ they which were called/myght recepue the promes of eter dominal inheritaunce. If for wheresoener is a techament/there must also be the death of sym that maketh the testament. For the testamente taketh auctoritie when men are dead: for it is of no value as longe as he that made it is a lyne. For which cause also nether that systement was orderned without blonde.

Gen.priiğ.

for when all the commann dementes were redde of Moles to all the people, betoke the bloud of calues and of gotes with water and purple whole and plope, and frynchied bathe

Cothe Debrues. Chap.t. the boke and at the people / fayinge: the fothe blond of the tettamet which God hath appere ted bnto pon . Aborcouer hefprinckled the tabernacle with bloud allo, a al the ministringe bellels. Ind alfo al most al thinges are to the law pourged with bloude and without med dyng of blond is no remiffion.

It is then nede that the fimflitudes of head enemine thinges be purpfeed with foche thenges:but the heavenlye thinges them felues are parifyed with better facrifyces then are thole. for Christis not entred into the holye places that are made with handes which are but for militudes of true thinges : but is entred into very heaven for to appere nowe in the Coaht of God for be:not to offer him felfe often as the bye preft entreth into the holy place encry years with Grannge blou De /for them multe he hane ofte fuffered fence the world began . But now in the ende of the world hath he appered once to put fynne to flyght / by the offerynge by of him felf. Ind asit is apoynted buts men that they that once dye and then commeth the fud gement/enen fo Chaft was once offereb totas Bom.h. he away the lynnes of manye and buto them (.10 . 18) that loke for him thall he appere agavne with out fonne buto faluacion.

B

The.r. Chapter. Dathe lame whiche bath but the ha-Dowe of good thonges to come / a not the thynges in they owne fallion ca neuer with the facti fices which they of fer yere by yere cotynuallye make the comers there buto parfayte. for wolde not then thote factifyces have craled to have bene offered/be-

Leni, rbi

The Epillie of S. Hand water that the offerers once pourged huld had ne had no more confeiences of lynnes. Pener theleste in those sacrifyces is there mencio made of lynnes enery years. For it is unpostyble that the bloud of oren and of gotes thuld take aways lynnes.

Topher fore when commeth in to the worlds is

Pla.rrir Plal.i.

he fayeth: Hacrifyce and offerenge thou woldest not have: but a bodye has thoused eyned me. In facrifyces and lynne offerenge thou has no lust/Ehen I sayde: Lo I come/in the chefest of the boke it is mytten of me/ that I shuld be the wyl/o God. Abone when he had sayed sacrifyce and offerenge/and burnt sacrifyces and springe and burnt sacrifyces and synne offerenges thou woldest not have/nether has alowed (which yet are offered by the lawe) and then sayde: Lo I come to do thy wyll/o Bod: he taketh awaye the syste to stabishe the latter. By the whiche wyll we are sanctifyed/by the offereng of the body of Jesu Chist once so at.

Chipftes bodpe is but once offered,

Plat.cir.a

and enery preft is redy dayly ministryng/ and ofte tymes offereth one maner of offering &

which can never take away fynnes.

But this man after he had offered one factifoce for lynnes/ fathim doune for cuer on the
eyght hande of God/and from hence forth taeyeth tyll his foes be made hys fotestole. For
worth one offeringe hath he made parfecte for
ence/them that are saincriffed. And the holye
gooste also brareth by records of this / enen
when he totoe before: They is the testamente
that I will make water them after those parces

Hier, reri that I wil make vato them: after those bayes there folo- sayth the Lorde. I wri put my tawes in there weth ours hartes and in their mynde I wyl wryte them

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Enthe Debruce. Chap.t.

ond they fynnes and iniquities well I reme buctye/ pf ber na more . Ind where remifivon of thele we wyl be thringes is / there is no more offerringe for partakers fynne. ofp merce

Devinge brethren that by the meanes of the before re-D bloude of Jefu/we mave be bolde to enter in herfeb. to that holpe place / by the newe and lyuringe wave which be bath prepared for vs / throughe the bayle / that is to fave by bys flethe . Ind fernge also that we have an the prett, whiche is ruler once the boule of Bod / let be diame mye worth a true harte in a ful favthe fornicke led in oure bartes from an cuyll confcience / & weffhed in oure bedyes withpure water/and let be kepe the profession of oure bove / with out wancrynge (for he is faythfull that proenpled and let vs coly der one another to pro fainacion/ noke bute loue and to good workes and let as we thut be not forfake the fellythyppe that we have a. monge oure feluca / as the mance of fome is but let vs exhorte one another / and that fo moche the more / because ye se that the daye Diame me.

Forve we fonne willyngive after that we have recepted the knowledge of the truethe, Den.rbit thereremanneth no morefactifice for finnes Bat. rut E but a fear full lobyinge for indgemet, and byo. Joh. bh.c. lent free / whiche mail deucure the aduerla. U. Loz. rid. ries. ige that despreth Moples lawe / Treth without mercy under two or thre wytnelles. Df home moche four puny foment fuppole pe mall ve be counted worthye, whyche treabeth pnoce fote the fonne of God , and comiteth the blonde of the tellamet as an unholy then. Ten. rest ge wherwyth he was farnetifred , and both Bom.th

we onahte to care eche for others de pf we trulploned. eche other.

Cil 1

The Collie of S. Bant

Diffenoure to the logete of grace. for we knowe him that bath fay h: bengeaunce belongeth buto me/ will recompence farth the Lorde. And agapne: the Lorde mall in dge his people. Itis a fearfull thinge to faule into the habes

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of the lyung God.

Call to remembrannce the baves that are palled / in the whyche after he had recepted lyght/ye en Bured a greate fyghte in abuerly. ties partely whyll all men wonded and gafed at you for the hame and tribulacion that was done buto you / and partely whyll be became companyons of them whyche fo palled theystyme. for ye fuffered allo with my ban-Des / and toke a worth the spoplynge of youre goodes/and that with gladnes/knowinge in your felues how that pe had in heane a better and an enduryng fubftaunce. Laft not away ther fore your confodence which bath great rewar de to recompence. for ve haue nebe of pacience that after ve have done the wol of god/ ve myght recepue the promes. for yet a verye Irtel whyle a be that fall come / wyll come / a. wil not tary . But the full thall lyne by farth. And ye he with drawe him felfmy foule thall haue no pleafure in him. we are not whiche to Diamour feines buto Baupnacio but partape

Tha. d. a Born. i.b Gala.in.b. ne to fayth/to the Spunning of the foule.

The.ri. Lhapter. Wayth is a fure confy dence of thynges/ fayth and whych are hoped for, and a certayntie of thynges whiche are not lene . By it trade in the elbers were wel reported of. The. christ only is the lyfe rowe farth we underftande that the worlde & quietnes was orderned by the worde of God:and that thinges

Cothe Bebines. Cha.ri.

thenges whiche are fene / were made of then of the cofet ges fohich are not fene. By favth 3bel offered ence & not bnto doba morepleteous factifice the Capn/truft wos by which he obtayned wythen b he was rygh- kes / home teous/Gob teltifreng of his gyftes:by whyche holy fornce alfo he bevng dead vet fpeaketh. they appe-

By fayth was Enoch translated & he finid re. not le Death/nether was he founde / for God Dat. rrif. had taken him away. Before he wastaken a. Gene. b.c wave, he was reported of that he had pleased Ecd, ritis god:but without favth it is bupoffyble to plea. fe him. for he that cometh to god/muß belene that god is and that he is a rewarder of them

that feke him.

15 y farth Rochenosed God/ after that he Gen. bi.e. mas warned of thonges whiche were not fene Ecd. Riff and prepared the arche to the fanynge offre honfholde/ throughe the whyche arche he con-L bemined the world and became heyze of the ryghteoulnes which cometh by fayth.

25y fayth Ibraham / when he was called/ obeyed/to go out into a place/which he chulde Gen.rh.a aftermarde receyue to inheritaunce / a he wet

ont not knowing whether he finid ao.

Byfavth be remoued in the lande that was mompled hym as into a framge countre : & dwelt in tabernacles: and fo dyd Ilaar & Jacob hepres with him of thelame promes . for be loked for a cytic hanvnge a foundacion/ whole buyl der and maker is cod.

Chrongh fayth Sara alfo receyued ftrength to be with childe, a was delvuered of a chil. Bene, pri de when the was paft age, beraule the indged

him faythful which had promifed.

And therfore fronge there of one (sofone which

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Ten. 150 & which was as good as cead) to many in mair thube as the Carres of the Thre / and as the fan De of the fea fore which isinnumerable. D.

Ind they all Dred in farth / a recepted not the promples but lawethem a farre of / a belened them /a fainted them / and cofelled that they were traungers and pylgrems on the earth. They that lave fuche thynges / Declate that they leke a countre. It so yf they had bene mon Defult of that countre / from whence they came ont / they had leafure to haue returneb. agani. But now they befrie a better / that is to lay /a heavenly. wher fore God is not alla. med of them even to be called they Bod for.

Gen rev. Contraction he hath vrepared for them a critic.

In farth Abraham offered by Flaac, when Charle Mis Mor ir.b. he was tempted / and he offered hym beynge hys onely begotten forme, whiche had recepned the viemples, of whome it was larde in

Ger grod , Ilear fhal thy le be be called: for he confetered. that god was able to rayle by agayn fro math. Doberfoze recevaed he hom for an enfample. In fauth I faar bleffed Jacob & Clan conceraving thyinges to come,

25v farth Tacob whe he was a drena/helled Gra, ribit both the formes of Toleph/ a bowed him felfe: toward the toppe of his cepter. Con.A.D

By farth Joseph whiche dred remissed the devastynge of the children of Diraclas gane commaundement of hisbones.

Em.J.A By farth Doles when he was borne: / was by b time monethes of his father a mother/bee D.A. FOR sause they lawe he mas a proper chylde / neyther feared they the honges comann dement.

طتروي By farth Aboles when he was great / refue LED. Eo the Pebines. Cha, ri. fed to becalled p fonne of Pharass toughter, a chole rather to infire aductlytic to the prople of god/then to enjoye the pleasure of synne for a ceasion / a estemed the reduke of Chylle greater ryches then the treasure of Egypte, for he had respect onto the reward.

By fayth he forlote Egypt, and fcared not ere.xt. b

nen as he had fene bim which is innifyble.

Chough fayth he or beyned the efter lambe ero,rift

the fyall bome muld touche them.

By fayth they pased throughe the rede lea/ as by daye lande, when when the Egyptians Join. vi.d had assayed to bothey were drouned.

By fayth the malles of Jerico felt bowne, Jolu. bi.d after thep were compaled about lenen bayes. 4.9.6

By farth p heriot Raab perghed not with the unbeleuers/whe the had recey and the fire

ers to lodgynge peafeably.

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and what hai I more lave, the tyme woi de be to hort for me to tell of Gedeon, of Ba each, and of Schithae, also of Danid a Sampson, and of Ichthae, also of Danid a Samuel, and of the Prophetes: Awhych through fayth submed by ng domes: wrought ryghteen such obtained by ng domes: wrought ryghteen such obtained the prompass, sometimes of symplectic of specificated the violèce of specificated the violèce of specificated the violèce of specificated the same of warro valiant in syght turned to syght the armyes of the algentes. In d the wemen received they dead raysed to type agapu.

Dther were racked twolde not be belyuered that they myght recepte a better refurection. Dther talted of mochynges a lourgyn-

ges/

The Epittle of &. Baul

ges/moteoner of bandes a presonment: were koned/were hewen a sunder / were tempted/were such sweet have with sweardes / walked by and downe in thepes skynnes / in gotes skynnes/in nede/tribulacid/a veracid/which & words was not worthy of they wanded in wyldernes/in moutaynes/in dennes and caues of earth. And these all throughe fayth obtayneth good reporte k/and recevued not the promes to dyroup dynge a better thronge for vs/that they without vs shutd not be made parfeet.

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Celfe

The.rt. Chapiter. Wherforciet be alfo (feynge that we are compaled with fo arcate a malti tube of wytnelles) lave a waye all Lelo. (n.b Epbelid c that preffeth Downe / and the lynne i. Det.b.a that hangeth on / and let ve runne with paand tig. a cience buto the batavile that is fet before be/ we be eal lokynge buto Telus the auctor and fynyther bed to fuf. of ourefayth/ whiche for the tope that was fet fre. for it before hym/abode the croffe and defpyled the out fuffe. fame, and is fet downe on the ryght han de of spage/no the throne of Fod . Confydre therfore howe ma can be that he en dured fuch weabonge agaynfte hym forme of of frances, least ve hulde be werved & farnte in your myn des . for ye have not yet reffled God. Trange for buto blond the Doynge, through agaynt fynme the law ne. In b have forgotte the confolacion, whyche of God/ & fpeaketh buto you as bute children / my fonbechaltiled ne desprie not the chaltenyage of the Lorde/ ofgoditis neyther faynte whome thon arte rebuked of a comfort. him: for whome the Lorde loueth / hym he for there *chafteneth: pe/and he fcourgeth cuerpe foune by he is fur that he recepneth.

sep god to Yfge endure chaftenynge/god offreth hym

Wo the Debanes, Chart. tife buto you as buto formes. Wohat forme meth home is that whom the father chaffeneth not? Yf ve a bathche-& be not on ber correccoon (where fall are parte, fen hom to takers then are ye baftardes and not formes, bys fonnes Morconer Ceyng we hab fathers of our fiche and heyre which corrected bs / and we gave them rene. of enerla. rence: ful de we not moche rather be in fubice figug lyfe. cion buto the father offpytuall gyftes / that we myght true? Ind they berely for a feathe tohyi God Dayes murtred be after they owne pleafure: anan feth. but he learneth be buto that whiche is mofve table that we might receive of his holynes. Ao manner chaltyfynge in the prefente tyme lemeth to be forcous/but grenous : neuerthe. lelle afterwarde/it byyngeth p quyete frute of epghteoulnes buto them/which a re therin er.

ercpled. Stretche forth therforeagayne the handre ikoma.ra. whiche were let downe and the weake knees! ale that ye have frayaht freppes onto poure fe te/leaft any haltring turne out of the waycipee let it rather be beale D. Embrace peace with all men and holynes/without the which no man thall fe the Lorde, Indloke to/that no man be defitate of the grace of Bod / and that no route of bytternes (paying by and trouble and therhy many be befyled, and that there be no fornicatos/os buclene perfone/as Clau /bhich for one breakfalt fold hys brithryght. Ye know how that afterwarde when he wolde haue inherpted the bleffynge / he was put by and he founde no meanes to come therby agayne/no Gene.rrb. though he delyzed it with teares. and rebi

D can be touched and buto burnynge fyze / noz

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The Cpiffle of & Bant

Etod.tit and.rr.

Stod.rir.c

pet to myll and barchues and tempel of freh Der mether buto the founde of a trompe and the borce of wordes: Subiche borce they that hear be it / wythe b awaye that the comunicari on finid not be spoken to the. for they were not able to aby de that whiche was spoken. Yf a beatte had touched the mountayne, it mufte have bene fromed/ or trufte thorough worth a Darte:euen fo terryble was the fyghte whiche appered. Boles lay De: I feare a quake . But ve are come buto the mounte Spon / and to the crtie of the lyuynge God the celeftrall Te rufalem:and to an innumerable fyght of aun gels/ a buto the congregacyon of the x frale borne fonnes which are wartten in beauen, and to god the indge of all and to the fpaytes ofince and perfect men/and to Jelusthe me god/becau platos of the newe tellamente/and to thefpil fe the fritte hirnge of blonde that fpeaketh better then the

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Zagr.h.b

Den.iid.d

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Se that pe belpyle not hym that fpeaketh. a. buto God, forpf they elcaped not whiche refuied bym/ that wake on earth: moche more thail we not efrape / yf we turne away from hym that fpra heth from heaven / whose voyce then shouke the earth snowe declareth lavenge : vetonce more well I wake not the earth oneire / but alfo heaven. Po Doute that fame that he fayth pet once more / fignifyeth the remourngeawave of thole thringes whiche are thaken / as of thynges whiche have ended they course: that the thringes which are not Chaken/ maye remanne. Doherfoze pf me recepue a hingbom which is not moned/we have grace/wherebye we mave ferne God & pleafe hym with renes rence

Co the Debruco. Lha.rii. sence and godin feare, for oure Godis a com The.it. Lhapter. immynge fore.

Et brotherly lone contymne . We not Due bue forgetfull to ledge fraugers. for there trenting by hane byncre recerged aungele into Sopulaus they houses unwares. Remeber them pare part that are in ban Des euen as thoughe pe were ib Chaffe. bonde with them. Be myndfull of the whiche are in a daerfytic as pe whiche are pet in youre bodyes . Let wedlocke be had in parce in all popntes / a let the chamber be bnoefpled /for whole kevers a advoutrars God will indae. Act youre convertacion be without concreon nesand be content with that pe bane all rea-Dy. for he verety layde: I worl not farle the: mether forfake the that we mare bodyly lave John La the Lorde is my belper, and I wyll notfeare Dla cura Sohat man bothe bute me. Bememberthem? which have the overfrght of you! whiche have beclared onto you the ward of god. The en de of whole romerlacyon le that ye loke byon / & folome they? fayth.

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Jefus Limifte pefter bape and to bave and thelame contraneth for ener. Be not carred about worth byners and ftraunge learnynge. forities good thenge that the harte be flabipfbed with grace / and not with meates/ whiche have not profeteth them that hauchab they pallyme in the. We have an aftre wherof they maye not cate whiche ferue in the tabernacle . for the bodyes of thefe braftes/ whole blonde is braught into the holye place! by the bre prefte to pourge fonne / and barnte without the tentes. Therfore Jeins / to fanc. Bum.tis difre the people with hys owne bloube / futtr-

The Cpiffe of &. Band red without the gate. Let vs go forth therfore out of the tentes and fuffre rebuke with hym. For here have we no contynuying citie: but

we leke one to come .

for by hym offer we the facrifyce of laude & all waves to Goo:that is to fave / the frute of those typpes whiche confesse bye name. To bo good and to biltribute forget not / for Spyth fuche facrifyces God is plealed. Dheve them that have the onerlyght of you / and fubmyt your felues to them /for they watche for yours foules/euen as they that mufte gene a comp. tes: that they maye boit with tope /a not with grefe. for that is an bupsofytable thynge for von. 13 ave for be. we have confrbence becan le we have a good confrience in all thonges Delpie to lyne honeftly. I Delpie you therfore form what the more aboundantly that ve fo m that I mape be reftoged to you quickly. The God ofpeace that brought agapne from D Death oure Logde Jefus the great fhepcherbe of the hepethough the bloude of the euerla. Ornge teftament/make you parfect in'ai good worker to bo bys well workinge in you that which is pleafaunt in hys fraht throughe Tefus Chift. Co who be prayle for ener whyle the worlde en dureth. Ame. & 3 beleche you brethen fuffre the wordes of exhortation: for we have waytten buto you in frame wordes: knowe the brother Eimothe/whom we haue fent fre vs/with who (pfhe come thentive) } Soll fe you. Salute them & hane ponerfyghte of you/all the layactes. They of Italy fainte you. Grace be with you all: Imen.

Sent from Italy by Cimotheus.

Q The



The Pologe voon the Eppfiles of S.

Dough thrapple were refuled in the olde tome and benved of manyto be thepyfile of a very apofile, a thoughe alfo it lave not the foun tarpon of the fayth of Chill but fpeaketh of a general faythe in God/nether prencheth hys Death & refue receyon ether the mercy pie lay de ba in fore for ve in hom/ or cuerlaftongc couchaut mate be in hostion d which is the offece a duetie of a very Aponie as Christ fayth. To.tb.ye hall teltifye of me vet becaule it letteth by no man nes docterne/but cryeth to kepep law of god/ # maketh loue which is withoute parcialite/ the falfplinge of the law as Chrifte all the Apolice by De hath therto many good a god Ip fenteces in it and hath alfo nothing that is not agreable to prett of the fcripture/pfithe lo ked indifferently on me thynketh it oughte of ryght to be taken for holp fcripture. for as for p place for whiche haplye it was at the begynnyng refuled of holy me (as it ought /pf it had meante as they toke it a for whiche place only for the falle understandyng it hath bene chefe ly recepted of the papilles, pet pf the circultat ces be well pondered it will appere that the anctors entent was farre other wyle then they toke bym for.

D

For where he layth in the. H. Lhap. faythe without dedes is dead in it lelfe / he meaneth none other thyage then all the leripture doth howe that p fayth whiche bath no good dedes folowyng/is a false fayth a no farth that inkifeth or recepueth forgenenes of lynnes. For god promyled them only forgenenes of they?

fynnes

france whiche turne to gob /to hepe hys lains es. Doberfore they p purpole to contrane fivil in frame/hane no partein the promple: but be serne them felacs pfther belene p God bathe forgene them the protde frames for Chailtes fake. Ind after when be farthoa man is initi fred by dedes a not of farth onety he well no more then that fayth bothe not fo inftify cucre Sohere p nothringe intifpeth laue farth. . for Dedes allo do inftifpe. Ind as farth onchy in-Unfreth before Cod/fo fo be des onelve inftifve before the worlde, wheref is monghe wokenpartly in p prologe on Daule to the Romains alfo in other places. for as Baul afframeth Rom.io. abjaha was not inftifeed by wor. kes afore God but by farth onclye as Benel. beareth recorde to myl James p dedes oneire fullifyed bym before the worlde, and farthe Swought with bys deces, that is to fave, farth wherewith he was engliteens before God in the harte dyd canfe him to worke the wri of Coo outwardive, whereby he was rychteous before the worlde, a whereby the worlde percrined phe telened in god loned e feared god And as Debrei, p leripture affrancth that Ba had was instifted before God through fayth, to both James afframe p through workes by wrtch the thewed her farth, the was inflifted befozep monde, and it is true. Budasforethe pyfle of Indas though men haue a vet Dont of the auctoure/a thoughte it teme allo to be Drame out ofp. b. polite of & . Deter a therto alle bacth feripture p is no where founde, yet Leringe the matteris fo godly and agreyinge to other places of hoto feripture/ I fe not but that it ought to have panctorite of boy feripture. er ab:

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The Eputtle

Df Saynet James

The fyalt Chapter.



ames the fer. uaunt of God & of the Lorde Tefus Chaifte len-Deth gretvage to the.rh. trybes which are frattered here a there. Faby brethren counte it erce. dying tope when re faul into diuces temptaciós for as moche as ye kno we how that the entrig Mat. bh.a

of poure farth birngeth pacience and let paci. t. rri.c tience haue her perfecte worke, that ve may be War.ti.c perfecte and founde lackringe nothinge,

Yf any of you lacke toploome/let hym are Joh.rit, b of Bod whiche geneth to all men indifferently e.tvi.e and cafteth no man in the teth/and it fhall be geuen hym. But let hym are in farth and wa ner not. for he that Douteth, is lyke the waucs of the featoft of the wonde a carped with violence . Reyther let that man thynke that he hall recepue anye thrnge of the Lorde. A waveryng mynded man is bultable in albis mayes.

*Let the brother of lowe begre reforce in foe beal lo that he is resulted and the ryche in that he is ke good & made lowe , for euen as the flower of the en! ferrau ara.

xin Chail

The Gunfite graffe mail be banylibe awaye. The funne ry tes ethe to feth with heate, a the graffe wy beteth / a lips other/for flower falleth awaye / and the beautye of the chriftes la. fathyon of it perratheth: even fo that the tyche Berenery man inbis man perpline with bys aboundannce. Bappy is the mathat endureth in tempta. A office. and be p taketh even for whe he is treed he hall tecerne the more on bi ironne of lyte whiche phonde hath prompled then that to them that lone hym. k Let no man fave when be is tepted, pheis of subatioe tempted of God, for God tempted not bnto are Degre be be of is savil nether tempted be anye ma. But cuery a faile chie maistempted diame away a entyled of his owne roncupilcence. Then whe luft hath conficu. cepued Ane baynketh foath franc /a fynne whe eris fony the Downgeth forth death. Grrenot my Deare baethae. Y Enery good grites/and enery parfayet grite/is from abe. D ue & cometh doune from the father of lyghte/ with whome is no variablenes, nether is he channged buto barckenes. Of his owne wil begat he be with the worde of lyfe / that we thul de be the fyll frutes of hys creatures. Wherfore Deare brethen let euery man be Impfte to heare flome to fpeake and flome to weath. for the weath of ma worketh not that Swhich is ryghteous before God. poherfore lave a parte all fylthynes/all fu. perhapte of malycyonines and recevue worth mekenes/the worde that is graffed in you/ whiche is able to faur youre felues. I. + Ind fe that ye be dears of the worde, and not hear rersonipe / Decepuynge poure owne sclues with lophistrye . For yf any heare the worde and do it not be is lyke buto a man that be hol deth

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Of & James. Chap.t.

holdethhis bodyly face in a glaffe. for allone as he hath loked on him felf he goeth his way and forgotteth immediatly robat his fathyon mas But who to loketh in the parfarete lame of libertye, and contynueth therin (of he be not a forgetfull hearer / but a boar of the worke) thefame thalbe happye in his Dede.

Yf any man among you feme benoute/and refrayne not his tonge : but deceyne his owne bette this mannes Denocion is in bayne, 10 no re denoció a budefpled before god the father, Ware des is this: to bilvt the fabericles wybbowes in nocion, their adnerlyte/a to kepe hom felfe univotted

of the world. & The. H. Lhapter.

Rethren have not the farth of our los- To worke de Jelus Chailte the Lorde of glozpe of feare a in rewecte of perlons . Yf there came compailed into your company a man with golde is bodage rynge and in goodly aparell and ther come in but to lone alfo a poore man in byle raymet/and ye hane isliberties echecte to him that wearcth the gave clothon - fulfilling ge/and fay buto him: byt thou here in a good of the la we place: and fave buto the poore/ flan de thou the a maketha re 100 fot bere buder my fote fole : are ye not man merce parciall in your felues, and have indged after fal to woreuvi thoughtes.

Barken my deare beloued brethren . Bath owneacros not God cholen the poore of this world whe De. and to the are whehe in fayth, and hepres of the kynge p merciful Dome whyche be prompled to them that lone hath God hym. But ye have despyled the poore. Fre not boundhim the eyche they whych oppresse you a they why feifto them the Diawe pou before indges ? Do not they mercye, weake envilof that good name after which ve cotrary be benamed.

be of hya toppnmit

The Eppfile

erfull he . Yfpe fulfyll the royall lawe accor bynge to threatene. the fcripture whyche faveth: Thou halt lone the indge thyne nevabbone as thy felf ve Do well. ment with But pf ve regar De one perfone moze then ano & out mercy, ther / ve commyt fynne / and are rebuketh of Ind mer- the lawe/as trangreffones. Dobolocuer fall the reion. Repethe whole lawers pet farle in one pointe feth a trifi. he is apltie in all. for he that fayde . Thou theth ouer malt not commyt aduqutrye, faved alforthen indermet mait not kyll. Though thon Do none abultefor where tre ret of thou will thou arte a transcressone mercre is of the lawe . So fpeakepe and fo bo as they there hath that halbe in deeth by thex lame of lybertye. Damnacio for there Chalbe in baement mercyles to hom noplace by that theweth no mercye, and mercy rejoyleth godespro. agayilt in bgement. F

myle. What analeth it my brethen though a ma God hathe fage he hath fagth / when he hath no debest D promyled Lan fagth fane hym: It a brother or a lyster al mercy to be naked or destitute of dayly fode and one of p merciful you sage unto them: Departe in peace / God only Mow sende you warmnes and sode: notwythstangeany that dynge ye gene them not those thynges which is not were are nedefull to the bodye: what helpeth its cyfull beles Euch so fayth/pf it have no dedes/ is dead in

acthto has it felfe.

ne mercye Yeand a man myght say: Thou hast sayth, of God, he and I have dides: Shewe my thy sayth by deceyneth thy dedes, and I will shewe the my fayth by hym selfe, my dedes. Beleuck thou that there is by one because he God. Thou does well, The denyls also belebath no go ne and tremble.

des worde worlt thou vinderstand o then vayne man: for him, that farthe without dedes is dead? was not for godes Abraham our father fullifyed throughe wor.

hes

Di & Janteg. Chav.if.

kee when he offered I laat his fonne bron the promple sultre: Thou level how y favth wrought with pertapaets his dedes and though the dedes was playth to the mermade perfecte, athe leripture was fultplied, epfail onewhich farth Abiaham belened God, sit was tre, & true reputed buto him for evalutoulues , a be was fayth there called the frende of God. F A Yole then how that of Dedes a man isingi. wen by hee tred /a not offarth onely. Lykewyle allo was debes. not Maab the harlot initifeed thorough woz- Jofe t.c hes/whe the received b mellenger in fent them out another wave: for as the bodge wont the forite is bead, enen fo farth without bebes is

Ehe.in. Chapter.

Y buthen be not enery man axma x the that fer remembiying howe that we hal taketh and recepte the more damnacion : for in toite to re manye thinges welynneal. If ama bute other fonne not in morbe,thefame is aperfectman: of/p mbeg able to tame at the bodye. Beholde Ame put rynge fynbyttes into the hoales monthes that they Maid neth lown obey by a for turns about al the body. Behold felf, thefaallo the flyppes: which though they be logreat me that ha are daymen of fearce wyndes , petarethey me parcaturned about with a very fmall helme, why ter bomma ther focuer the violence of the gonnerner topt. cion . De Enen fo the tounge is a fetell member / a bo- unne be fo Acth areat thynges.

25 effold from great a tipping a friel fire trind that boyl leth and the tonge is fi pe and a world of wpre call p fries bednes, So is the tounge fet among ont ment frene. bres, that it befricth the whole baby, and fetteth a fire al that we have of nature and isit

felflet a fize cuen offielt.

brad. F

Bil the natures of brades / and of brides/ t Kin

fore is kno

one franc

The Epolie

and offerpentes / and thonges of the fra ate mehed a tamed of the nature of man.

But the tonge can no man tame. It is an one enely empil full of Deadly popfon. Therewith & bleffe we God the father and ther with curffe we men which are made after the fymilitude of Bod /Dut of one month proceadeth bleffon geand curfyuge. Bby brethren thefe thynges cught not fo to be . Doth a fountayne fen de forth at one place fwete water and botter alfor Can the fygge tree/mp bzethen/beare olyne berpes:other a brne bearefygges: So can no fountavne gene bothe lalt water a freiche allo. Y fany man be sople a en bued with learnyng amonge you / let him thewe the workes # worde of of condennation in mehnes that is tout pled with www foome.

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But of re have botter enuvinge and fterfe D in route harres, reiorcenot: nertherbe lpars agaput the trueth: The woldome belet beth not from aboue: but is erthy/and * naturall/ and dyuelifie. For where enuring a ftryfe is/ there is buftablenes and all manner of cuylt withes. But the wyldome that is from abone is fruit pure then pealable gentle a eafy to be entreate D/ful of mercy a good frutes/without in dayinge a without fimulacion: yee, and the frute of ry hteoulnes is fowen in yeare of the

that marntene peace.

Bodly Supl som how it is knowe. Stryfe Sohince it rometh.

IE . olywix

mekenes &

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FOD.

The.iit. Chapter. Bom whence cometh warre and frah ernge amonge you: erine they not here benceseuen of vonte voluteoulnes/p rapnein poure members. Ye luft and haue not, Ye ennye and haue in dignacions & cannot

Df & Tames. Chap.fit.

cannot obtains. Ye fight and warre and haue why men not becaufe pe are not. Ye are and recepue not obtavne becanfe pe are a moffe:enen to confame it boo not. youre bolupteonines . Ye adnouterars and wemen that breke matrymonie:know ye not Deb istohowe that the frenthyppe of the worlde is e- ned of the nimite to godwarde ? Doholotuer wilbe a Soulde/is frende of the worlde, is made the ennemye of hated of GDD . Ether do ve thinke that the feripture God. fayth in bayne . Thexipayte that Dielleth in x. Chailtes pon lufteth cuen cotrary to enuye : but geneth forpt refpf-15 moje grace.

Submpt ponte felnes to God/ and refpfte ennye tal the benvilland he wol five from you. Trawe finne, who nveto Tod/and he well drawe nve to von. Clente ponte landes ve irnners and pourd. ge poure hartes ve wanerpnge mynded. onffre affliccions : forome peand wepe. Let poure feth in be & langhter be turned to mompng / a poure toye luftes myto heavnes. Caft boune your feines before the nithea ther

Lord/a he thallyft you by.

Backbyte not one another brethren . De that *backbyteth hys brother / and he that indgeth his brother backbyteth the laws and indgeth the lawe. But and of thou in oge the law thou art not an obserner of the lawe: but a inoge. Chercis one lawegener Schich is able to fane and to beftroye, wohat atte thou that indgeth his brother another man?

Bo to now ye that fave: to daye and to mo-L rome let ve gointo foche a citie and contynne be cuyl foz there a yeare / and bye and fell / and Soynne: and yet cannot tell what thall happen to morowe . for what thenge is pourelpfe . It is Do fo.

enen a vapoure that apereth for a lytell ty-

teth hate! fe moció pf we folowe grace icrea for he farth Submyt ponre felues to gob *Bed bac byteb oz indgeth with indae the law to plame forbid deth to

The Epplite

Dey and me and then banylined awaye : for that pe weth a pet ought to fap: pf the Hord will and pf we lyne Dothe not/ let be do this orthat, But nowe perctoyce in to without your boltrages. Allfoche reforlynge is cayll. excuie. Therfore to him that knoweth howe to bo for God good/& Doth it not/to him it is lynns.

bath paos unpled no enercy best to hym p myl do his

The. b. Chapter. D to now re ryche men were a howie 3 on your watthe once that hall come bpon you. Your ryches is corrupt, your garmentes are motheathen. Your gol godly wel. De a voure fpluer are canhred /a the ruft of the

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halbe a witnes buto you and hal cate your Achte as it were fyre. Ye have heaped treasure to ged der in your last dayes: Beholde the hme of the tabourers which have reped wome your felce (which hyere is of you kept backe by frau De)cryeth, and the cryes of them Shiche hane reped are entred into the yeares of the Lorde Sabbaoth . Ye hauc lynco in pleafare on the Allanabter erth ain wantonnes. Ye hane nogotheb youre as whe me hartes/as in a dare of klaughter. Ye have con demned a hame willed the infte, a be hath not

hyl bestes relpfted you. to make there worth

* Bepacient therfore brethen A buto the B etf/ # as & compage of the Lorde. Beholde the hulbande Tewesdid man wayteth for the precions frute of the Ither that erth and hath longe pacience there boon / bn. hes offerin tyll he recepue (the cripe and the latter rayges / (two ne) We pe also pacient therfore and lettle youfoecial ray rehartes, for the compage of the Lorde diames) haue weth nye . Grodge not one agaynfte another they p one brethen deft ve be damned. Behotte the ind. at fowpug ge fandeth before the bore . Wake my (bietyme and then the Brophetes for an enfample of fufgrange

Df S. James. Chap. b.

feryng abuerfytie: a of longe pacience/whythe o other at wake in the name of the Lorde. & Behotde blompinge we counte the happy whyche endure. Ye have tyme of heard of the pacience of Job, & hane knowen which pe Sohat ende the Lorde mabe. forthe Lorde is they lacke

bery pitiful a mercifull.

But abone al thynges my breihren / fweare not nether by heruen/nether by the erthe/neyther by any other othe. Let youre *per be per/# *pohether poure nave nave: left pe faule into pporrefp. 3f any of you be envil vered let him pray. If any of you be mery let hym fonge plalmes. If any be dyfeafed amonge you / let hym call for the elocreofthe congregacion, and let them play ouer him/s anounte him with cyle in the name of the Lozde / and the mayer of farth hall face the focke and the Lord that raple him bo: a yfhe hane committed fynnes, they walbe for acuen bim.

A Unow ledge your fautes one to another: t playe one for another / that re mare be healed. The prayer of a ryghteous man auapleth P moche pfit be feruent. Delias was a ma mojtall ene as we are and he played in his player that it myght not rayne, and it rayned not on the erth by the space of thie yeares and spre monethes, and he praved agarne, and pheas nen gaue rayne and the erth brought forth ber Shat.ri

frute.

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Brethre of any of ron cire fro p truth & another connert hym, let thesame knowe that he which conerted the funner fro gornge a ftrave out of his way (hal fane a foule from Beath/# hal hy de the multitude of fynnes.

The ende of the Epplie of Saruct James.

ether:all is fruteleffe.

ve fare re/ or nave/ fe it be fo: foz pf ye hane one thynac in p bart & another in pmouth oz dede /itis ppocrifye.

ib.Re.rb# Lu.iib.d

The Eppstle

De Saynet Judas.



Mas the fernaunt of Telus Chavite the brother of Tames. Co them Sohych are called and fanetifved in God the father/ & prefented in Telu Chaift. Dercy bnto von and peace and los

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Beloned/when Tgane alt Diligece to Sup. te buto you of the common faluacion / it was nedefull for me to wayte bnto you/ to erhorte pon that ve Bul de contynually laboure in the farth whiche was once genen bnto the farnetes. for there are certayne craftely crept in of whicheit was wirten afore tyme buto fothe indgement. They are bugodly and turne the grace of oure Fod buto wantance and benge God the onely Leade and oure Loade Telus Limple.

Auti

My mynde is therfore to put you in remembraunce/ for as moche as ye once anowethys/ 15 how that the Lozde (after that he had belyne. red the people oute of Egypt) destroyed them which afterwarde beleued not . The anngels atto which kept not they fraft chate : but lefte there owne habitacyon / he hath referued in enerlastynge chapnes buto darknes buto the ludgement of the greate Dave / enen as Zo-Dom and Comer/and the crtics aboute them naturalvis (whichein loke maner defpled them libre fo bnto p'bn fomicacion/and folowed * ttraunge fiche) are let forthe for an ensample, and infre the

Cone. rix

*Araunge flethe pis de pudutes natural.

penge.

Df S. Indas

bengeaunce of eternall frze. Lykewpfe they? Dremers Defyle the fleffe Befpylernlars, and forahe cuvil of them that are in auctorite.

Yet Michael the Archangel when be front agaynt the deuptle difuted about the hoby of Boles burft wot gene rapipnae fentence/ but fay De: The Lorde rebuke the, But thefe speake envl of those thinges which they know not: a what thynges they knowe naturally as beaftes which are without reason in tho then ges they corrupte them felues, wo be bnto the for they have followed & wave of Layn, a are ptterly genen to the erroure of Balam for inkers fake a perothe in the treason of Coze.

Thefe are fpottes which of ponre tynones fealt to ged ber wythout feare / fedynge them felues. Cloudes they are withouten water/ D carved about of wyndes/a trees without fru. te at aa daynge tome twole Dead a plucked bo by the routes. They are the raginge wanes of the fea fompage out of they owne fame. They are wan dayinge flarres to whome is re-

ferned the myll of Darchnes for ener.

Enoch the fenenth from Boam prophefied Mpocio. before of fuche favenge: 26cholde / & Lord (bal come with thoulandes of Saynctes / to gene indgement agaynft all men/a to rebute all p are pagodip amonge them, of al they bagod ly Dedes which they have bugodly commyted: a of all they craell freakinges whiche bugod ly fynners hane fpoken agaynu bym.

There are marmurers/complayners/walhing after they owne luttes / whose mou-E thes fpeake proude thyinges. They have men in great renerence because of a vantage, Eut

Gendit. Aurbi.s. alum.rrb.

The Beuclacion

f.Cim.iiq n. Tim.ii.

rebeloned/remember the wordes which were fonde before of p Apostles of our Lord Jelus Christ how p they tolde you that ther shall be begylers in the last tyme/whiche shall walke after they owne vagodly lastes. They are makers of sectes/stellive/bauyuse no spree,

But ye dearly beloued/e diffe your selues in your wost holy fayth/praying in p holy gooste a kepe your selues in the some of God/lokynge for the mercy of cure Lord Tesus Chist unto a ternal life. Ind haue compassion on some separating the a other saire to feare/pullinge the out of the fire a hate the fitthey besure of the siche. Into hym that is able to kepe you p ye saule not/a to present you fautelesse before the presence of hys glory in some / that is to save/to God oure saupour which saly is wise

be glap/maicke/bominyon/and power now and for ener. Imen.

The renelaci

on of S. John the Dinine.

The fyzit Chapter.

He remlacy. I en of Jelus chieft whiche God gaue bu to him forto the wortohis

fernautes the ges which mult thostlycome to palle.

Zand he fent and thewed.

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Of & John. Tha. T

by bys angell vnto bys lernaunt John/ which hate recoide of the worde of god/a of the telli mony of Jeins Chailte , a ofall thynges that he fame. Bappy is he that redithy athey that heare the wordes of the prophelpe / and kepe thole thrance which are writte therin. for the

trineisathande.

John to the, bu.cogregacyons in Alia. Grace be with you apcace from bym whicheis / a which was a whiche is to come and from the bo. sprytes whiche are present before hys trone and from Jefus Chailte Sohiche is a farthfall witnes/s fralt begotten of the bead : a Lorce once the hynges of the carth. Winto hem that loned be and welfhed be from fontes in hys owne blonde de made be kynges a Brottes bnto God hys father be glozy & Dominion for euer moze, Imen. Beholde becommeth worth cloudes and at eves that fe hom and thev allo which peerled hom . and all hynredes of the Wat rrite erth thall wayle. Enen lo. Imen. Jam dipha Jube.Le. a Dinega, the beginning and the endinge, fauth the Les De almyghty/which is a whiche wasand which is to come.

I Dobn roure brother a copanion in try. bulacron a in the hyngdome a pacicce whiche isin Jelu Lipifte/was in the ple of Dathmos for the worde of god / a for the wythournge of Jelu Chrifte. I was in the fpryte cha fon-Daye a herde behynde me a great borre, as it bad bene of a trompet/lay.uge. I am Alpha & Dmega bfyall a the latte . Chat thou teylt, wapte in a bohe and fende it bnto the congregacyons whiche are in Alia/ buto Ephefus/e buto Smrano/and buto Dergamos, and bu

The fenen churchesta allie_

Lolol.i.z 1. £01. tt. Deb.ir.d i.Pet, i.h i. Joh.i.b Clay.10.0.

The Renelation

to Chiatypa/and buto Bardis/ a buto Phe la Delphia/and buto Laodicea.

Senen go! Den can bel Apches.

and I turned backe to fethe bopce that fpake to me. Ind whe I was turned I fame bo. golben can beiltiches ain the myddes of \$ cabelfiches/one lyke onto the fonne of man/ clothed with a lynnen garment Doune to the



Df S. John, Chap. t.

ground/a grid about the pappes in a golden gyzble. Dis head a his heares where whyte as whote woll as fnowe: a hys eves were as a flame offpre:and hys fete lyke bnto braffe as thoughe they brent in a fornace: ahis boyce as the found of many waters. Ind be had in his villarres ryght hand, bi.farres. and out of hys! mouth went a fharpetwo ebged fwearde. Ind his fa ce Mone enen as the funne in bre frenothe.

and when I lawe hym, I fell at hys fete! enen as dead. Indhe larde his tratt hande bpon me /fayinge bnto me: feare not . I am E the fort and the lafte and am a lyne and was Ela.rli.b Dead. Ind beholde Jamaique for euermore and,rliif. and had the keves of hell and of beath. wort te therfoze the thynges which thou hafte fene Cheftar. and the thynges whiche are! and the thinges tes are the which thalbe fulfylled here after and the my. preachers. Rery of the. bg.ftarres / whiche thou fames in The cabel my ryght hande/and the feuen golden cantel fithes are ftiches. The fene flarres are the mellengers of the congrethe fene congregacions: Ind the.bg.can belfic Bacyons. kes which thou fawelt are the fene congregaci The.h. Lhapter. ons.

Ato the mellenger of the congrega. cion of Ephelus witte : thele thyn. Bellenger ges fayth he that holdeth the fenen is the prea-Barres in hys ryght hade a walketh ther of the in the my boes of the fene gol De can belftichee, congregaci I knowe thy workes, and thy labour, a thy on. pacience and howe thou cannel not forbeare them which are cuyll and examine beft them which fave they are Apollics / and are not: and haft foundethem trargand bydeft walh the felfe. And halt pacience and for my na-

The Benelacion

mes sake had labszed and had not saynted. Penerthelese have somwhat agaynte the/ forthon hade lette thy synt lone. Remember Be therfore from whence thou arte sailen / and repent/and do the synt workes. Or elles myll come unto the hortlye/and wyll remove thy candelsticke out of hys place excepte thou repent. But thys thou had because thou hatest the dedes of the Piccolaitans/whiche bedes also hate. Let him that hath cares/heare/what the spryte sayth unto the congregacions. Co hym that ouercometh/wyll I sene to cate of the tree of lyse/which is the myddes of the Baradule of God.

Cherogre gacyon of myma.

Ind onto the angell of the congregacyon of Smyina wayte: Thele thynges fayth he that is frift and the last which was dead and is alone. I know the workes and tribulaceon a pourte but thou arteryche: And knowe the blackhemy of the which call the felues Jewes a are not: but are the congregacyon of Satha. Feare none of those thynges which thou walt suffre. Beholde be deayll wall case of you into pacton to tempte you are wall have trybulacyon. Dayes. Be faythfull onto the death a wyll gene the a croune of lyfe, het him that hath cares heare what the spate sayth to the congregacyons. He that overcometh shall not be hurte of the seconde death.

Therogresses, pergamos.

And in the mellenger of the congregacyon in Perganide wayte: The layth he whiche whath the tharpe wearde with two edges. I know the workes and where thou dwellette end were lathans leate is and thou kepelt my name and haft not denyed my faythe. Ind in

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Df & John Chap S.

my dayes Introas was a farthfull wrines of mene which was dayne amonge you where Sathan Dwelleth. But I hanca fcame thonnes agaynfte the:that thou halt there / them that marntarne the Docterne of Bala Sphiche taught in Balake to put occasion of fonne be Rustuff ate of meate De Dicate vnto y doles and compt fornicarron. Enen fo hatelt thou them that mayntayne the Doctryne of the Ricolaytans, which thrage I hate. But the conetted or elles I well come buto the Boatly a wel foghe agavnit them with the fweard of my mouth. Act hom that hath cares beare what the forete farth buto the coaregacios. Tobrm that oner commeth well I geneso cate manna that is hpd/ a wyll gene hyma whyte fone / a in the

ftone a newe name wirtten / Sohiche no man bnoweth fanyng he that recepuethit.

Ind bato the mellenger of the congregacy. The con on of Thratyja warte: Chys fayth the fon- gregacron ne of God/whiche hath hys eyes lyke bito a of Ehratie famme of frie /whole fete are lyke bialle. I ra. knowe the workes and the love /ferupce / and fayth and thy pactence and thy Deden which are mo at the lat then at the fput. Aotwith-Randynge Thanca feame thynges agaynfte the that thou futerelt that woman Jefabel/ mhiche called her felfe a Brophetes / to teache and to decevee my fernauntes to make them tommet fornicacyon/and to cate meates offe. red by bato pooles. and I gaue ber frace to foinfearfs repent of her forniracoon/a the repented not, isa fynne Bcholde/ Wyll cafteher into a beed/a them abomina. that commet fornicaryon with her into great ble.

The Revelacion

abnerlitie/excepte they tourne fro theby beas Dier. rbi d Des. Ind Twell ber chyldze with Death. And all the congregacyons thall knowe that Tam he which fearcheth the repers and her ten. and I wyll gene buto energe one of you

Carrondynge bnto poure workes.

Unto pou Tlaye, and bnto ether of them of Wiathyra/as many as have not thys lear. nonge a whichhave not knowen the Depues Dfalm.in. of Sathan (as they fave) I wyll put bpon you none other burthe but that which pe haue alredy. Holdefaft tylt I come / awholoener o. ucrommeth and kepeth my workes buto the ende to hom woll I gene power ouer nacios/ and he thall rule them with a rodde of your: and as the veffels of potter/fhall he breake the to thenes, Euen as Frecerned of my father/fo wyll I gene hym the momynge ftarre, Let bom that bath eares , beare what the fprete faith to the congregacyon.

The rogregacyonof Dardie.

TEbe.in. Chapter. Ad wirte buto the mellenger of the A congregacion of Bardis:thys layth he that bath the sprete of Bod a the feuen farres. I knowethe workes: thou haft a name o thou lyuelt /a thou arte Dead. Be awake a frength the thynges which remayne / p are redy to dre. for I have not founde the workes perfayete befoze God . Remember therfore how thou haft recevued a hear de/ a holde falte /a repent. Yfthou halt not watche / I wil come on the as a thefe/a thou fhalte not know what houre I well come byon the,

i. Thef. v.a Chou haft a feamenames in Sardis/ whiche h, Det,in, chaue not Defeled theys garmentes: athey hal

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Df S. John. Cha.it.

walke with me in whyte for they are worthye. De that ouercometh / Malbe clothed in whytearaye/a I wyl not put outhis name out of the boke of lyfe, and I wyl confelle hysname ber @fa.tli fore my father/ & before his aungels. Let hym Toh.rh that bath cares beare what the fprete farth bn

to the congregacions.

al

Ind warte buto the ty binges barnger of the congregacion of Phyla belphya : this laythhe Che cogrethat is holve and true whythe hath the keye of gacion of Danid / whych openeth and no man futteth/ and Qutteth & no man openeth. I knowe thy workes. Beholde/I haue fet before the an ope phya, Doze/and no man can thut it / fer thou halte a lytel frength/s halt kept my fayinges/ a halte not denyed my name. Beholde I make them of the congregació of Sathan Sphich call them felues Tewes and are not / but to lye achold I will make them that they fhal come a woz-Chrope before thy fete and shall knowe that I loue the.

Phyladel.

Because thou halt kept the wordes of my pa-Lcience / therfore I will kepe the from the houre of temptacion whyche wyll come vpon all the worlde / to tempte them that dwell bpon the erth. 25 chol de/ I come Chortely. 1301-De that whych thou halte that no man take a. mave thy croune. Dym that ouercometh will I make a pylar in the temple of my God/and he hall go no more oute . Ind I will way. te boon hom the name of my god/and the name ofthe cytie of my God newe Jerufalem/ Sphyche commeth Downe oute of beauen from env God/and I wyl wyte vpon him my new name. Let bym that hath cares / heare what the

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The Benelacion

the typete farth buto the congregacions.

The togre gacton of Laodicia.

Ind bnto the mellenger of the tongrega cion which is in Laodicta/warte: This farth (amen)the faythfull and true witnes/the begynnyng of the creatures of God. I know thy workes that thou arte nether colde nor hot. I wolde thou were colbe or hotte . So then becaufe thou arte betwene bothe/a nether conlò not hot / well foewe the out of my month: be rante thou arte ryche and increased with goo-Des and hafte nede of nothringe and knowell not how thou arte metched and miscrable/ poore/blynde a naked. I counfell the to bye of me golde treed in the free / that thou mayfe be ryche: a whyte rayment that thou marte be clothed that they fylthy nakednes do not appere: a anount thouse eyes with eye falue / that thou mayfte fe.

whomgod leneth the he chaftepeth.

Is many as I lone, I rebuke and chasten. Be fernent therfore and repent. Beholde I kande at the dore a knocke. I any man heare my voyce and open the dore, I wyll come in but o him a wil suppe with him/a he with me. To him that our commeth/wil I granute to for id me in my seate enenas I our came and have systen with my father/in his seate. Let him p hath eares/heare what the sprete say the but o the congregacions.

The .iin . Chapter.

fter this he loked / and beholde a dote was open in heaven and the frifte & borce which I hearde/ was a sit were of a trompet talkinge with me which fay decrome up hyd der/and I wril thewe the thinges which must be fulfylled hereafter.

and



Ind immediatly I was in the spete: and beholde a seate was put in heaven / and one sate on the seate. Ind he that sat / was to loke
vpon/lyke with a Jaspar some / and a Sar- Rayne
dine stone. Ind there was a rayne bowe abou howe
te the seate/in syght lyke to an emeralde.
Ind aboute the seate were, raid, seates,
b iii Ind

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The Benelacion

and boon the leates, rriis.el ders fyttynge clo thed in whyte rayment/a had on their heares

crounce of gold.

and out of the feate proceded lyghtninges, 25 and thondaynges and boyces / a there were by.lampes of fyze/burnynge befoze the feate/ which are the by fpretes of God. And before the feate there was a fea of glaffe lyke buto Triffall,and in the mybbes of the feate / and roun de about the leate were, iit, beftes full of epes before and behynde. Ind the fyste beite. was lyke a lyon the feconde befte lyke a calfe a the thes de belle had a face as a man / a the

fourthe belte mas lyke flyinge egle.

And the lift, beltes had eche one of the bi. wynges about hym and they were ful of eyes wyth in. and they had no refte / daye nether nyght fayinge: Holy holy holy Lorde BDD C almyghty/which was sis and is to come.

Ind when those beltes gaue glowe and honour and thankes to hom that fate on the feate /which lyneth for ener and ener: the . rriit.el-Ders fell Doune before him that fat on the trone/and worthypped him that lyneth for curt/ a cafte their crounes before the throne faying: thou arte worthy Lord to recepue glorve a honoure/andpower: for thou halt created al thin ges/a for thy willes fake they are/a were crea-The. b. Chavter. teb.

The boke ph.feales

bh.lampes

tin. beaftes

Ad I fame in the right hande of hym/ that lat in the throne / a boke swrytten/ Cealed with within a on the backip De lealed with. vg.fea. 2 les. and I fame a ftronge angell which creed with a lowde boyce: woho is worthye to open the boke and to loofe the feales there of, and

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Of S. John. Chap.v.

no man in heuen nozin erth/ nepther bnoct b erth/was able to open the boke nether to loke theron, Ind I wepte moche/becaule no man was founde worthye to open and to rede the

boke nether to loke theron.

Indone of the elders lay de bnto me: wepe a lvon ob. not: beholde a lyon beinge of the trybe of Ju' tayned to Da/the route of Danid / hath obtagned to o' open the pen the boke/and to lole the. by. feales ther of. boke. and I behelde / and lo in the my boes of the feate, and of the.iid.beftes / a in the myddes of the elders Rode a lambe as thoughe he had bene kolled fwhyche hab.vi. homes and.vi. eves/whych are the spartes of God / sent into all the worlde. Ind he came and toke the boke oute of the ryght hande of him that fate boon L the leate.

Ind when he had taken the boke / the. iif. beltes and rriif, elders fell doune befoze the lambe/hauynge harpes a golden byalles full of odoures/which are the prayers of faynctes/ a they fonce a newe fonge fayinge: thou arte worthy to take the boke, and to ove the feales ther of: for thon walte hylled/& halte redemed bsby thy blon de out of al kynred des/a tounges/and people/and nacions/ and hafte made be buto oute God/hynges and preftes / and

we that rayane on the erth.

and I behelde, a I herd the boyce of many angels about the throne / a about the beltes / & the elders/& I herde thousand thousandes/ Dan.by.c favinge with a lowde voyce: Worthye is the lambe that was tylled to receyue power, and evches/a. wv Coome a Arength a honoure/ and alorve a bleffing. Ind al creatures which are

The Benetacion.



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in heaven and on the earthe and under the earth and in the fea and all that are in them/ hearde I favenge: bleffpnge/honoure/glozye/ and power he unto him that freteth byon the sate and unto the lawbe for encrmore. Ind the fowie beates say be Imen. Ind the, triib. closes fell upon they? faces / and worth per by men.

Of & John. Chap.bi. hom that lyneth for enermore.

The. bi. Chapter. Ad I fame whe the lambe opened one the lambe of the feales / and I hear de one of the opened the fowse beattes fave/ as it werethe borce feales. of thonber come a fe:a I fame. Inbbe holde there was a whyte horfe / a he that fat

on bym had a bowe /a a crowne was gene ba whythous to hym /a he went forth conqueryng /a fortoo. uercome, and when he opened the leconte fenle/I hear De the feconde belte fave : come a fe. Ind there went oute another horffe that was iRedhorfe red a power was geu? to tom that fattethero to take peace from the earth /e that they find D tott one another. Inb there was geuen buto him a great fweard. Ind when be opened the B thende feale/I hear De the thende beafte fanto Blacke me and fe . Ind I behelbe / and lo/a blacke Blacke horfe:and he that fate on him , had a payte of horfe

balances in his hande . Ind I bearde a boyce in the myd des of the fow te beaftes lay: a meafure of wheate for a penye: and thre meafures of barly for a peny: and onle and wyne fe thou

burte not. Ind when he ovened the fowith feale / I hear de the boyce of the foreth beafte fave: come and fe:and Tloked. Ind beholde a grene Grene houste and hos name that fate on bym / was house. Death and hell folowed after hom / & power was acuen buto them once the fowith parte of the earth to hall with fwearde , and worth honger and with Death that cometh of berme of the carth.

Ind when he opened the fyfte feale, I fame bnderthe aultre / the foules of them that we-

re hele

The Revelacion



Der the aul tct.

re hylled for the worde of FDD / and for the tellimonye whyche they had / and they cryed Soules bn with a low de boyce/fayinge: Howelonge taryeft thou Lorde haly and true / to iubge and to avenge oure bloude on them that dwelon the carth. And longe whyte garmentes were a cue bnto euery one of them, And it waslay.

De



De unto them that they finl de refte for a lytle Efay. i. bealon/untyll the nomber of theyr felowes / # Diee. b. brethren/and of them that shuld be hylled as Auc. rrig. they were were fulfylled.

and I behelde, when he opened the fyrte feale, and lo there was a great earthquake, & the funne was as blacke as facke clothe mas

The Renelacron

Deof heare . Ind the mone wered euch ad blonde and the flarres of beant fell onto the earth cue as a fogge tree calteth from her her frages/whe the is thake of a myghty wonde. and heanen banrthed awaye as a fcroil whe It is rolled to gether. Ind al mountaynesand ples were moued oute of they places . Ind



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of S. John. Cha.bu.

the hynges of the earth and the greate ment & the trebe men and the chefe captaynes / and @fa.t. the myghty men and cuery man bound man Dsec. t.b and enery free man ho them feines in ben- Lac.xxii nce and in tockes of the breles: and farbe to the hylics and rockes: fall on be and byde bs from the prefence of hom that fotteth on the feate and from the wath of the lambe for the greate daye of hys wrath is come and who ca endure it. The. bn. Chapter.

120 after that I faw forme dungels/ flandruge on the forme corners of the carth/holdyng the fowse wyndes of b carth p the wyndes finibe not blowe Ingel is a on b carth nether on p fea, nether on any tree, great moz D Fand Tlawe another aungellafcen De from alignifreth the refeng of the funne : which had the feale a mellen. of the lyuyng God, and he cryed with a lawde ger,a al the porceto the forme anngels (to whome power angels are was acuen to harte the earth and the fea (lay called mef enge:burte nor the carth nether the fea nether fengers, he the trees tyll we hane fealed the fernanntes caufe they of oure God in they forbeades.

Ind I beard the nobje of them which were ofte from fealed/and there were fcaled an L.arliiq. 99 gob to ma of all the trobco of the chylozen of Ifrael . Df ou meffage the trybe of Juda were fealed, ry. 10 . Df the ene fo paotrybe of Buben were fraled. rh. 90 . Df the phetes pee. trpbe of Fad were fealed.rq. AB. Df the trp. chers athe be of Afer were fealed.ra. 80. Df the trybe of plates of \$ Reptalim were fealeb.th. w. Of the trybe of church are Manaffes were fealed, ra. ab . Df the trybe called aunof Symeon were lealed ry. D. Of the trybe gele that of Leny were fealeb.rg. D. Df the trybe of is to fave/ Ifacar were fealed.rt. 10. Dfthe trybe of Za. wellengers buion

are fent fo

The Renelacyon hecanfe the bulon were fcaled th. DB. Of the trybe of To eiroffyce is feph were fealed.rh. De the trybe of Bento binge p iamin were fealed.th.thoulande. mellage of Afterthys I behelde alo a great multitude god bnto which noman coulde nombre ofall nacions/& the people. people/a tonges/Rode befoze the feate a befoze The good the lambe, clothed with longe whyte garmen angelshere tes/a palmes in they, handes/and cryed with in thys bo. a lowde boyte/fayinge: faluacion be afferibed he ar p true to hom that lytteth bpon the feate of our God by Mops & a buto the lambe. And all the angels Robe in preachers/ the compale of the feate/& of the elders/ & of & a peurl an iin, beaftes/and fell before the feate on they acis are the faces a worthwoved God faving. I men Blefheretikes a fynge and glosy/wyfbome and thankes/ and falle paca. honour and power and myght, be buto oute there with God for enermoze. Imen. Subiche the and one of the elders answered / faying bn a to me: what are thele which are arved in lonchurche of Thift that ge whyte garmentes/and whence came thep? bethus mi Ind I fayde bnto hym: Lozdethou wotelt. ferablye pla Ind he fay de bnto me: thefe are they which ca acd vntop me oute of great tribularyon, and made they? endr of the garmentes large/a made them whyte in the worlde as bloud of the lambe: therfore are they in the pre is paynted fence of the feate of God/a ferne hom day and in thefe fre nyght in hys temple, a he that fytteth in the fcate wyll dwell amonge them. They hal ho gures. ger no moze/ neyther thraft/neyther thall the funne lyght on them neyther any beate . fcz the lambe which is in the myddes of the feate Mall febethe and Mall leddethem bnto fou.

tarnes of lynynge water, and God hal trype

The, bin, Chapter.

awaye all teares from they eyes .

Znd

De S. John. Tha. vil.

Ad when hehad opened the fenenthe feale, there was sylence in heauen and boute the space of halfe an houre. Ind I sawe anngels standynge before god and to them were genen vh. trompettes. Ind another anngell came a stode before the suitre



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The Rentlation

bauing a golden feufer and moche of odontes was genen unto him/ that he shulde offre of p prayers of al saynces upon the golden autre which was before the seate. Ind the smoke of the odontes which came of prayers of al saic tes/ascended up before God/out of the augelles hande. Ind the anngell toke the sencer / a fylled it with size of the austre/and caste it into the earth/and voyces were made / a thondringes/and lyghtninges/and earthquake.

Ind the vinangels which had the voltrom pettes/prepared them selves to blowe. The frute angell blewe/and there was made hay. le and free/which were myngled with bloud: and they were caste into the earth: a the thred part of trees was burnt/and all grene grasse was brent. Ind the second angell blewe and it were a great mountayne / burninge with free was caste into the sea / and the thred part of the sea tourned to bloude/and p thred part of the sea tourned to bloude/and p thred part of the creatures which had lyke dred / and the thred part of the part o

And the thyzde aungell blewe/ a there fell a great flarre from hean's burnyng as it were a lampe/a it fell into the thyzde parte of the ryners/and into fountaynes of waters/ a the name of the flarre is called wormwod. Ind the thyzde parte was turned to wormwod. Ind the thyzde parte was turned to wormwod. Ind many men dyed of p watersbecause they were made bytter. Ind p fourth angell blew a the thyzde parte of the sunne/as function/and the thyzde parte of the mone/a the thyzde parte of them was darchnes. Ind the days was sunter that the thyzde part of it shuld not shyne and

tyte

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Df S. John. Chair.

phemple the nyaht. Ind I behelde & hearde an angell flyinge thozowe the my bocs of bea ne faringe witha lowde borce: poo woo to the inhabiters of the earth becanfe of the boytes to come of the trompe of the. in, aungels/ which were pet to blowe,

T The.ir. Chapter.

Po the fofte angel blewe/and I fame a ftarre fall ftom beane buto the earthe And to bym was genen the kaye of the bottom leffe pot. Ind be opened the bottomicife pot/ & there arole the Imoke of a great fornace. In D the fanne and the aver were darchened by the reason of the Imoke of the pit. Ind there came out of the fmoke locultes boon the earth: a bnto them was gene power as the Coppions of the earth bane power. Ind it was commann. Ded them that they fould not harte the graffe of the earth:nether any arene thong: nether any tree: but only those men which have not the feale in they forhed des. Ind to the was commaunded that they halbe not kyll them, but Glav. h.b that they fal de be bered, b, monethes / and Dice.t.6 they; payne was as the payne that cometh of a Luc. rrig. Coppion / when hehathftongea man. Ind in Sap,rbi. thole daves that men feke beath/and that not fynde it and thall Delyze to dye a death thall Ave from them.

and the fimilitude of the locuftes was Ip-25 ke buto borffesprepared buto battaple / and on they hed bes were as it were crounes / lyhe bnto golde:and they; faces were as it had Benethe faces of men. Ind they had beare as the heare of wemen. Ind they tethe were as the tethe oflyons, and they had habbergrons r n 88



twere habbergrons of vion. Ind the found be of they wringes was as the founde of the rettes when many hornes runne to gether to battavle.

and there were kynges in there taples. Ind ber power was to hurte men frue monethes Df & John. Cha.ir.

Ind they had a kying ouer them fohrth le the anngell of the bottomlelle pot whole name in the Debrewe tounge /is ababbon, but in the Ababbe is Greke tounge/3 pottvon One woo is palle/ & as meche behold two wooes come after th s.

Ind the ferte aungel blewe, aud I bearde a teltrogen a boyce from the fowe comers of the golden

to tare as



The Renelacion

aultre mbrebe is before God / favenge to the frete amacil, whyche had the trompe : Loole the fowte aungelles / whych are boun be in the great ryner Enphates. Ind the forme aungel B les were loofed whiche were prepared for an houre/for a daye/ for a moneth/a for a yeare/ for to lee the.in.parte of men . Ind the nobre of borline of warre were.rr.tymes.r. AB. and Theat De the nombre of them, and thus Tlawe the horfes in a vilyon , and them that fate on them haning fray habergions of a Jacinco te coloure and bymitony and the heades of the horles were as the heades of Ivons . Ind out of they, mouthes went forth fyre and imoke and baymitone. Ind of thefe thre was the thy De parte of men hylled that is to fare / of fyze/fmohe/and bymitone/ whiche proceded out of the mouthes of them . for they power & was in their mouthes and in their tayles for their tayles were lyke buto ferpetes a had bea Des & with them they byd burt : 3nd the rem. naunt of the men whiche were not kylled by thele plages repeted not of the bedesof they? handes that they find a not worthyppe denyls/ e pmages of golde/a fplucr/a braffe/a ftone/a of wood/which nether can fe/nether heare/nether go. Alfo they repete not of their murther, softheir forcery neyther of their fornicacion nether of their thefte.

The.r. Chapter. Ab I fame another mrghty angel co me boune from heanen clothed witha cloude the rayne bowe bpo hys head. Ind his face as it were the funtte and Sete as it were pylars of fyze / a he had in hys bande



hande a lytle boke open/ and he rut hys right fote vpon the lea/ a his lyft fote on the earth. And creed with a lower voyce, as whe a lyon rozeth. And when he had creed seue thondes spake their voyces. And when the seuen thoughes had spoken they; voyces / I was about to wayte, and I hearde a voyce from heaven a sign saying

The Benelacion

faveng buto me: feale by thofe thyunes which the bathon bies wake s wivte them not.

Dani, rh.c

Ind the annaell which I lawe frand boot the fears byon the earth, lyfte by his hand to 25 beauen a Coose by hom that lyneth for ener mose which created beanen and the thonges that therin are and the fea and the thonges Sphich therin are: that there buld be no lenger tyme: but in the bayes of the boyce of the. bu. annacl/when be that begen to blowe ene that mpltery of Fod hal be fynythed , as he prea-

thed by his fernanntes the vaophetes.

Ind the vovce which I heard from beauen. fuake buto me agarne /a far be : go a take the lytle boke which is open in the band of p aungell/whiche fan beth boon the fea & boon the earth. Ind I went onto the anngel and favo to him: gene the lytle boke /a he fard buto me: £ take it a cate it by and it hal make thy billye bytter but it hal bein thy mouth as freteas hony. Ind I toke the tytle boke out of his ha-De and eate it by / ait was in my monthe as frete as hony as fone as Thad eaten it/my belly was bytter. Ind he fay de bnto me:thon must prophetre agavne amonge the people/& nacions/a tounges and to many kynges.

The.ri. Chapter. Ad then was geuen me are de lyke bn to a robe / and it was faybe bnto me: Byfe and mete the temple of god and the aultre / and them that worthyppe therin a the guyse whyche is with in the temple/cafte oute and mete it not/ for it is genen onto the Bentyls, and the holy cytic thall they ereade puder fote. rin. monethes. and I wpil

gene



gene power unto my two wytnelles/and they that prophelye thoulande/two hondred / and lx. dayes clothed in facke cloth. There are two olyne trees/and two can delffyches/ flanding before the God of the earth.

Ind yf any man wyll hurte them/fyre that

P20.

procede oute of their mouthes / and confume their ennempes. Ind pfany man wyll hurte them these wolle must be be kylled. These have power the shut heaven / that it rayne not in the dayes of their prophesyinge: a have power oute waters to turne them to blood / a to smyte the earth with all maner plages / as often as

they myl.

Ind when they have funyliked they? tellimony/the bealte that came out of the bottomlelle pyt/ hall make warre agaynd them/and
hal ouercome them and kyl them. Ind they?
bodyes hal lye in the Aretes of the greate cytie/which frzytually is called Zowm & Egypte/where our Lorde was crucified. And they
of the people and kynredes/and tounges/and
they of the nacions/hal le their bodyes/the
dayes and an halte/and hall not luftre they?
bodyes to be put in graves. Ind they that
dwell byon the earth/ hall rejoyce over them
and be glad/ & shall lende gyftes one to another for these two prophetes vered them that
dwell on the earth.

And after thre baves & an halfe / the spicte Lofiyle from God/entred into them. And they stande by byon they fete: and greate feare came byon them why the lawe them. And they heard a greate voyce from heane/sayinge vnto them: Lome by hydder. And they alcended by into heanen in a cloude / and they ennemyes sawe them. And thesame houre was there a great carthquake/and the tenthe parte of the cytic fell/ & in the earthquake were slaven ames of men seuen. Ad. and the remnant were feared / and gave glory to God of hea-

ucn

Df S. John. Chap.rd.

men. The fecounde woo is pal / a beholde the

thyso woo wel come anone.

And the fenenth angel bleme and there me-D re made great boyces in beanen fayinge : the kyngdoms of this world are our tordes and bis Chiftes / and he fal ravane for euer morc. Ind the rriff.el bers fwhich fot before God on their feates fell boo their faces and Soos. fhypped God faying: we gene the thankes loz. De God almyabty: which arte and waft/a arte to come: for thou haft receined thy great might and haft raygned. Ind the nacions were anary and the wrath is come / a the tyme of the Dead that they fould be indged and that thou Bul delt gene remarde bito thy fernantes the 1030phetes and favnetes /a to them that feare thy name fmall a great/and full beft beftrove them bhyche beltrove the erth. Ind the temple of God was opened in beauen / and there was fene in his temple / the arche of his tella. ment:and there folowed lyghtnynges/s boyces and thondipages and erthquake and mathe bayle.

The.ris. Lhapter.

12 d there appered a great wonder in beauen: A woman clothed with the funne/s the mone under her fere and poon her head a croune of ris. starres.

And the was with childe and cryed transplringe in byth/apayned redy to be delyusted. And there appeared another wound in heave/for beholde a great iked dragon havinge. Du. heddes/and ten hornes and crounes upon his heddes/and his tayle drue the thyrus parte of the flarres/a cast them to the earth.

EnE

The Renelacion





And the dragon flode before the woman/B which was ready to be delywered / for to de. B noure her chylde/as some as it were borne. And the brought for the a man chylde/ which hulde rule al nacions with a rode of fron. And her some was taken by unto God / a to hys seate. And the woman flead into wilders.

of. S. John. Cha.eti. hes/where the had a place/prepared of God/ that they finide fede her there a B, i, hodged and le. naves.

And there was a great battaple in heanen/
Dichael and his angels fought with the diagon, and the diagon fought and his aungelles and picuavled not nether was there place founde any more in heanen. and the greate
diagon, that olde ferpentialled the denyl and
Sathanas was take oute, which deceyneth at
the worlde. In dhe was can into the erth, and
his angelles were can oute also.

and I hear de a lowd voyce, laping:in hea nen is nowe made laluacyon and frength: & the kyngdome of oure God, and the power of hys Lhift. for he is call downe which accused

them before God Dave and nyght.

and they onercame hym by the blonde of the lambe/s by the worde of they teltimony and they loned not they lynes onto the death.

Therfore recover heavens and ve that dwell in them. Wos to the inhabyters of the earth / a of the lea: for the denyll is come downe onto you/which hath great wrath because he kno-

weth that he hath but a hoat tome.

to

2

And when the diagon lawe/that he was calle but the earth/ he perfecuted the woman which brought forth the man chylde. Ind to the woman were genen two wrngesofa greed at egle, that the myght fire into the wildernes, into her place, where the is noury thed for a tyme/tymes/and halfe a tyme / from the presence of the serpent. Ind the diagon cake out of hys mouthe water after the woman, as it had bene a ryner/because the thulde ha-

The Revelacion

ne bene catight of the flonde. Ind the earthe holpethe woman / and the carth opened her mouth and swalowed by the ryner which the diagon case cute of hys mouth. Ind the diagon was wrothe with the woman and wente and made warre with the remenaunte of her sed/whiche kepe the commandementes of God/and have the testimony of Jesus Lhill and I have on the sea sande.

The rin Chapter.

Ad Tamea beatte ryle out of the fea . baurna feuen beddes andten bornes/ and boon his homes ten crownes and boon his head the name of hlafphemy. Ind the brafte whiche I fame/was lyke a rat te of the mountarne, ond bys fete were as the fete of a beare a hys mouth as the mouth of a Ivon. Ind the diagon gane bim hes power & hys fcate, and greate auctorite, and I fame one of hys heades/as it were woundeb to beath and bys deadly wounde was bealed. Ind all the worlde wonded at the beaft:and they worthroped the dragon whiche gave po wer buto the beaftes / and they worthypped the beafte faring: who is lyke buto the beafte? who is able to warre with hom?

Ind there was genen but ohym a meuthe/
that spake greate thruges and blasphemres/
and power was genen but ohym/to do.rld. B monethes. Ind he opened hys mouthe but o blashhemre againste God/to blashhemre hys name/and hys tabernacle/and them that dwell in heaven. Ind it was genen but o hym to make warre with the Harnete/and to overcome them. Ind power was gene

hym

of. S. John. Cha.ett.



p.

the fa

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e po ped ge:

res/ .rln.15

emye

that

bnto

gene

hymoner al hynred/tounge/and nacion:and all that dwell byon the earth worthyppe hym: whole names are not waytten in the boke of lyfe of the lambe/whiche was hylled from the begynnynge of the worlde. If any man have an eare let hym heare,

he that leadeth into captinite/thall go into

The Benelacoon

cartiufte:he that helleth with a fwear be mult bekylled wita fwear be. Deare thes the pas

rience and the farthe of the farnetes.

Gen.ir.a

Ind Theheldea nother beaft commae bn' Mat, rivi. outc of the carth/ the had two hornes lyke a lambe,and he fpake as ord the bragon. Ind he byb all that the frafte beaft coulde bo in his prefence a he canfed the earth a them Sobiche D'mell therin to wor favore the frate beate, whofe beably woud washcaled. Ind he byd great wondies fothat he made frie come wa ne from heaven in the fraht of men . Ind Deceruco them that procle on the earthe by the meanes of those france, whiche he hab power to be in the fraht of the bealt, faringe to them that Dwelt on the earth/that they fuld make an ymage buto the beat which had p wound ofalmcarde, and byb lyne.

and he had power to gene a fprote onto the mage of the beat and that the pmage of the beat Bul De fpeake/a Bul De caute that as ma ny as wolde not wer myppe the ymage of the beaft (huld be kriled. Ind he made sil bothe fmall a great/reche a pooze / free & bounde/to recepue a marke in they rrabt handes, of in they? forebedes. Ind that no ma myght by or fell faue he that bab the Ararke /oz the name of p beatt other the nombre of his name. Dete is wyldome. Let hym that had wort count the nombre of the braft. for it is the nombre of a ma/e his nobre is fyre. E. thre froze and fyre.

The rtib. Chav. -Ad I loked and loa lambe fode on the mount pon/a with hym an. C. # 3 rlift, thou fan De bauynge bre fathers

na.

Of S. John. Chap.xiit.



Co he er 111 ke nd the D the ma the othe e/to 7 in P 07 ame pere t the ofa

Opre.

de on

athers

1. C. 8 3

na.

name waytte in they foreheades. And Thear dea vorce from headen as the louisde of mainy waters and as the vorce of a great than dee. And Thearde the vorce of harpes harolowith they harpes. And they longe as it were a newe longe before the lease / and before the great fower

The Benglacion

fowe bealtes/s the elders/s no man could le arne that longe but è hudged exliss. De which were not defyled in wemen for they which were not defyled in wemen for they are wyggens. These follow plamb whyther soener he goeth. These were redemed from men/beng the typh frutes onto God/and to the labe a in they mouthes was sounde no gyle, for they are wout spot before the throne of god. I.

And I sawe an aungel sive in the myddes of heaven/haupuge an enertestyng Gospelito pie ache unto them that sytte and dwell on the earth/and to all nacyons/synredes/ and tonges/ and people/saveng with a lowde voyce: Feare God and gene honoure to hym/ for the houre of hys indgemente is come / a worthyp hym/that made heaven and earth / a the sea/ and sountaynes of water. And therefollowed another aungell/savenge. Babylon is fallen/ is fallen that great cytic/for the made al nacions drynke of the wyne of her fornicacyon.

And the thyrde sungell folowed them layenge with a lowde voyce: Y fany ma worthyr
the beatt and hys ymage/a receput his marke
th hys forhead/or in his hande/the fame that
drynke the wine of the wrath of God/whithe
is powed in the cuppe of his wrathe. Ind
he that be punythed in free and brymtone to
fore the holy amagels/and before the lambe.

Ind the smoke of they turment ascendeth by enermore. Ind they have no red daye not nyght/which worth ppethe healt and his yma ege and whosoener recepteth the print of his mane. Here is the pactence of saynetes. Here are they that kepe the common democres and

the

The Menclacion

come bealtes e the el ders a no man canto te arne that fonge but è hudged e rlift. Which which were redemed fro the erth. Thele are they which were not defyled in wemen for they are way gras. Thele folow è lamb whyther foener his goeth. Thele were redemed from men, being the fight frutes duto God and to the labe in they mouther was founde no whe. For they are don't had before the throne of god. It

heaven/hauguge an encreeking Golpelito pie ache unto them that lytte and dwell on the earth/and to all nacyons/hynecdes/ and tonges and people/layeng with a lowde bayes: feare Tod and gene honoure to hym/ for the houre of the indgements is come / a worthyp bym/that made heaven and earth / a the lea/ and fountages of water. And therefollowed another aungell/layenge; Babylon is fallen/ is fallen/ for the one dynhe of the wyne of her fornicacyon.

Ind the thyrde aungell followed them/lay.

And the thyrde sungell folowed them, layenge with a lowde voyce: Y fany ma worth prothe beat and hys muage/a recepte his make
en hys forhead/or in his hande/the fame wat
drouke the wine of the wrath of God/which
to powers in the cutive of his mathe. In
he than be punythed in free and bronthone be
forethe holy amagels/and before the lambe.

And the imohe of they turmed a liendeth by enermore. In d were have no red days not nythe/which inotify) pretty healt and his ying a second wholocuer recepteth the pyrit of hys name. Here to the pactence of layactes. Bete are they that kepe the common demarcs and

